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A  
V I E W  
O F  
OUR BLESSED SAVIOUR'S  
M I N I S T R Y  
AND THE PROOFS OF HIS  
D I V I N E M I S S I O N  
ARISING FROM THENCE.

TOGETHER WITH  
A C H A R G E,  
DISSERTATIONS, SERMONS,  
AND  
THEOLOGICAL LECTURES.

---

BY THE LATE THOMAS RANDOLPH, D.D.  
ARCHDEACON OF OXFORD, PRESIDENT OF C.C.C.  
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IN THE UNIVERSITY OF OXFORD.

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VOLUME THE SECOND.

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O X F O R D:

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THE  
NEW  
EDITION  
OF  
THE  
HISTORY  
AND  
ANTIQUE  
OF  
THE  
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LONDON  
AND  
MIDDLESEX  
IN  
THE  
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1725



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O F

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### S E R M O N I.

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## ERRATA.

Page 48. not. l. 1. for Sat. v. read Sat. xi.

435. l. 19. for—*for evermore—in Roman, read the same in Italick.*

352. l. 17. for vates read Vates  
—— in the Margin for—*quas—read—aquas*

541. not. l. 6. for Sæc. 4tum, read Sæc. 8vum,

551. l. 14. for—*sed ispergere—read—se dispergere—*  
*the letter d having been moved from its place in the*  
*press-work.*

S E R:



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S E R M O N S

O N

SEVERAL OCCASIONS.

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S E R M O N S

SEVENTH OCCASIONS

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# S E R M O N I.

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## The Advantages of Publick Education.

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2 KINGS IV. part of Ver. 38.

*And Elisha came again to Gilgal—and the  
Sons of the Prophets were sitting before  
him.*

I F we look into History, we shall find that all SERM.  
civilized Nations have made publick Pro-<sup>I.</sup>  
vision, and established publick Seminaries,  
for the Education of such as were to be employed  
in Offices, either Civil, or Sacred. The *Jews*,  
though they enjoyed the Advantages of imme-  
diate Inspiration, yet had their Schools of the  
Prophets, (appointed, as is most probable, by the  
special Direction of *God* himself), where the Youth  
were instructed in the Principles of Religion,

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A

and,



SERM. and, by a virtuous and liberal Education, both  
I. qualified to discharge the ordinary Functions of the Ministry, and also better disposed to receive the extraordinary Gifts of Prophecy and Miracles. *The Sons of the Prophets* here mentioned, are such Persons as received their Education in these publick Schools; they are said to be *sitting before Elisha*, that is, they were receiving Instructions from him; it being usual for Disciples to sit below at their Master's Feet, while they attended his Lectures. In allusion to this Custom, the Prophets, on occasion of *Elijah's* approaching Translation, thus express themselves to *Elisha*:  
 \* *Knowest thou that the Lord will take away thy Master from thy Head to day?* And for the same Reason <sup>b</sup> *St. Paul* is said to have been *brought up at the Feet of Gamaliel*.

The first mention we have of these Societies of Prophets is <sup>c</sup> *1 Sam. x.* *Saul*, after having been anointed by *Samuel*, when on his Return *he came to the Hill of God*, is said to meet a Company of *Prophets coming down from the High Place, with a Psaltery, and other musical Instruments, before them*. And again, <sup>d</sup> *Chap. xix. 20.* we read of another Company of *Prophets at Naioth in Ramah, prophesying with Samuel, who stood as appointed over them*. In the second Book of *Kings* we have fre-

<sup>a</sup> *2 Kings ii. 3.*

<sup>b</sup> *Acts xxii. 3.*

<sup>c</sup> *1 Sam. x. 5, 10.*

<sup>d</sup> *1 Sam. xix. 20.*

quent Mention of *the Sons of the Prophets*; we SERM.  
 read of their Schools <sup>e</sup> at Bethel, <sup>f</sup> at Jericho, and I.  
<sup>g</sup> at Gilgal; we find them prophesying of the  
*Translation of Elijah*; we find <sup>h</sup> *Elisha* going from  
 Place to Place, visiting these Schools, and <sup>i</sup> read-  
 ing Lectures of Instruction there; we <sup>j</sup> read of  
 their eating together in publick, <sup>k</sup> of their asking  
*Elisha's* Leave to enlarge their Buildings, and  
 afterwards providing themselves with Materials  
 for that Purpose. <sup>l</sup> From these short and scattered  
 Accounts of these Schools, or Colleges of the  
 Prophets, thus much may, I think, be collected,  
 that they were Places of publick Education;  
 that the most eminent among the Prophets pre-  
 sided over them, and instructed the Youth there,  
 who were from thence called *the Sons*, or *Disciples*  
 of the Prophets; that these *Sons* of the Prophets  
 were there educated in the study of true Religion  
 and useful Learning, and employed in composing  
 Hymns, singing forth the Praises of *God*, and  
 other religious Exercises; that they lived toge-  
 ther in Societies, eat in common, had Places set  
 apart for their Habitation, lived under Autho-  
 rity, and were subject to stated Rules of Go-  
 vernment.

<sup>e</sup> 2 Kings ii. 3. <sup>f</sup> ii. 5. <sup>g</sup> iv. 38. <sup>h</sup> ii. 23, 25.  
<sup>i</sup> iv. 38, &c. <sup>j</sup> vi. 1, &c. <sup>l</sup> For a fuller Account of  
 these Schools of the Prophets, see *Wissii Miscellanea Sacra*, Lib.  
 i. Cap. 10. *Wheatly's Schools of the Prophets*. Bp. Patrick and  
 other Commentators on the Places here cited.

SERM. This Institution of these Schools among the  
I. ancient *Jews* naturally suggests these three Things  
 to our Consideration.

I. First, the Advantages of Education in general.

II. Secondly, the Usefulness of publick Education.

III. Thirdly, the Necessity of a learned Education for those in particular, who are to be employed in the Work of the Ministry.

I. As to the First of these we read in Scripture, that <sup>m</sup> *Man is born like a wild Ass's Colt*. We come into the World the most helpless of all Creatures, and are indebted to the kind Assistance of others for all our Attainments. We are born indeed with natural Faculties capable of great and noble Improvements; but these Faculties without Culture would lie dormant and useless: We bring into the World little more than a Capacity of being taught. Various indeed are Men's Capacities; very different are the Improvements they make, when instructed; but without Instruction very few, if any, would be capable of making any Progress in Knowledge. Ignorance and Error would overspread the whole World; *Darkness would cover the Earth, and gross Darkness the People.*

<sup>m</sup> Job xii. 12.

ple.



ple. For this Reason, as well as others, Educa- SERM.  
tion has been often compared to the polishing of I.  
precious Stones: They all lie alike undistin-  
guished in the native Rock; but, when embel-  
lished by the Hand of the Polisher, they shine  
forth with great variety of Lustres. The great  
difference observable among Mankind seems not to  
be so much owing to the difference of their natural  
Parts, as to the different Manner of their Educa-  
tion. Though one Man may very much excell  
another in the Gifts of Nature, yet the difference  
between one Nation and another, the Improve-  
ments of one Age above another, must be wholly  
owing to Education. I doubt not but that there  
are Men born with as good natural Understandings  
in the Times of the grossest Ignorance, as in the  
most enlightened Ages; amongst the most bar-  
barous and savage Nations, as amongst the most  
polite and civilized. When therefore we survey  
the deplorable Ignorance of dark Ages; when  
with Wonder we consider the amazing Stupidity,  
and brutal Savageness of some of our Species,  
and with Pleasure reflect on our own superior  
Improvements, then let us gratefully acknow-  
ledge the Advantages of Learning, and with  
humble Thankfulness give Glory to God for the  
inestimable Blessing of a liberal Education.

To proceed; We study not only for Ornament,  
but Use: We receive Instruction not only in spe-  
culative,

SERM. <sup>I.</sup>culative, but also in practical Truths. The  
 Knowledge of religious Doctrines is not born with us; and our Judgment in those Points, which concern our eternal Welfare, depends in great Measure on the first Impressions we receive. Great Care therefore should be used, that we take not a false Byass at our first setting out; and the frequent Complaints of the Prejudices of a wrong Education should teach us the Necessity of a right one. It is true indeed, that *God* will wink at unavoidable Ignorance; and we have good Reason to hope, that he will make all just Allowance for such Mistakes, and Prejudices, as are owing to Infirmary. But then it must be considered, that all the Truths of Religion are practical Truths; that every Doctrine of the Gospel furnishes us with new Means and Motives to Virtue: The more therefore we know, the more likely we are to practise what we know; the greater that Light is, which is set before us, the more easy it is to follow its Guidance. Although therefore we should suppose, that all those who follow the Light that is given them, (however imperfect), will be equally accepted with *God*, yet, even on this Supposition, a religious Education will be as useful, and as necessary, as a Guide is to the Wanderer, or a Light to the benighted Traveller.

But still farther: Not only our Understanding, but our Will, and all our Faculties are rectified,  
 and

and improved by a good Education. Morality SERM.  
is an Art, and a very difficult one. We are born I.  
with a great variety of Passions and Appetites;  
these, without early Care and Culture, are apt to  
engross the whole Man, to enslave our Reason,  
and betray us into numberless Follies and Vices.  
Our Passions therefore must be restrained, before  
they are grown too headstrong; and the Seeds of  
Vice plucked up, before they have taken too  
deep Root in our Hearts. We must be in our  
tender Years formed to the practice of Virtue; in-  
ured to the Yoke of Christ; and seasoned betimes  
with a sense of Duty, and love of Religion. The  
Education of Youth is a Task, that will try the  
Skill of the most prudent, and employ the Care  
and Application of the most vigilant: *Precept*  
*must be given upon Precept, and Line upon Line:*  
Frequent Instructions, and repeated Admonitions  
will be found necessary, to keep them steady in the  
pursuit of Virtue and Happiness; to fortify them  
against the Temptations, that on every Side sur-  
round them; and preserve them from the spread-  
ing Infection of Vice and Irreligion. He who  
has the Charge of Youth must be always on his  
Guard, and watch over his Flock with continual  
Care: Authority must come in to the Aid of Rea-  
son; our Duty must be enforced, as well as taught;  
and Discipline will be found necessary, as well  
as Instruction. The Necessity of Education is



SERM. too plainly seen in the Behaviour of those, who  
 I. have the Unhappiness to want it. There are too many among us, who are become a Burthen, and a Plague, to their Friends, and to themselves, through the foolish Indulgence, or inhuman Negligence of their Parents. If we read the Accounts, which Travellers and Historians give us of uncivilized Nations, we shall generally find them wicked in Proportion to their Ignorance: Savage Cruelty, brutal Lusts, abominable Idolatries, and extravagant Excesses are practised without Restraint, or Shame. Happy therefore are we, who live under *the Light of the glorious Gospel of Christ*, and enjoy the Privileges of a learned, virtuous, and religious Education.

II. How these Advantages may most effectually be obtained will appear, if we consider, Secondly, the Usefulness of publick Education.

\* Several wise Governments have thought it not proper to trust a Thing of so publick Concernment, as the Education of Youth, to the Care of ill-judging, or over-tender Parents. They have therefore taken them from Home, and placed them in publick Schools; where they might receive early Impressions of Virtue, and be betimes initiated in all useful and valuable Ac-

\* Vid. Xenophontis *Kyp. Παιδ.* Lib, 1. Plutarchum in *Vitâ Lycurgi*.

accomplishments. Nor was there ever any civilized Nation, whose Governors (though they have not compelled Men to educate their Children in a publick Manner) have not by their Munificence founded and endowed, and by their Authority supported and encouraged publick Places of Education.

All human Establishments indeed are attended with some Inconveniences; and consequently he, who sets himself to write against what is established, will never want plausible Matter of Complaint. Some, who have written Treatises of Education, seem to take a particular Pleasure in decrying the common Methods of Instruction, with Design the better to recommend some new Plan of their own. They represent our Schools and Universities as subject to Defects, and our Masters and Tutors as Men of Passions and Infirmities. And so far they are right; but then here lies their Mistake. They all along suppose other Methods to be liable to no inconvenience, and Parents, and private Tutors, capable of neither Folly nor Vice. Thus by setting forth only the bright Side of their own Scheme, and exposing and aggravating the Inconveniences of the established Methods of Education, they deceive unwary Readers, who are fond of Novelty, and can more easily see such Imperfections, as Experience has discovered, than they can foresee those

SERM. those Evils, with which a new Scheme will be attended.  
I.

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Let us not therefore amuse ourselves with imaginary Ideas of Perfection not to be attained; but let us consider Things, as they really are in Fact. And here at first View we discover a considerable Advantage on the Side of publick Education. There is wanting in a private Family that great Spur to Industry, Emulation, a strong Principle at all Times, but more especially in our tender Years. \* To see Diligence encouraged in others, Examples of Ingenuity and Industry before us, our Equals contending with us, and our Inferiors pushing forwards towards us; this rouses our Invention, quickens our Application, and makes us outdo ourselves, while we strive to excel others. † Besides, no small Advantage arises from conversing with our Companions in the same Studies: We help and improve one another; we enjoy the Benefit of others Labours, as well as our own; and often profit as much by our Fellow-Scholars, as we do by our Master. We cannot therefore

\* Audiet multa quotidie probari, multa corrigi: Proderit alicujus objurgata desidia; proderit laudata industria; excitabitur laude æmulatio: Turpe ducet cedere pari, pulchrum superasse majores. Quintil. Institut. Orat. Lib. 1. Cap. 2.

† Sed, sicut firmiores in literis profectus alit æmulatio, ita incipientibus atque adhuc teneris, Condiscipulorum, quam Præceptoris, jucundior, hoc ipso quod facilius, imitatio. Ib.

expect



expect the same Improvements at Home, where SERM.  
it is impossible to have either the same Means, I.  
or the same Motives to Proficiency. I shall not  
compare the Authority of a Master with that of  
a private Tutor; nor the Restraints of a School  
with the Liberties commonly allowed at Home.  
I forbear to insist on the Indulgence of Fathers,  
the Fondness of Mothers, the many Diversions,  
and frequent Avocations, that generally interrupt  
a private Education. I have mentioned only  
such advantages, as publick Places of Education  
must always and necessarily have above all private  
methods of Instruction.

There is, I am sensible, one very consider-  
able Objection usually made against a publick  
Education, and that is, that it brings us ac-  
quainted with the Vices of the World; and,  
whilst it improves our Understanding, corrupts  
our Manners. Were those indeed, who are edu-  
cated at Home, always to live at Home; were  
it expedient, or possible, for Gentlemen never  
to go abroad into the World, a private Educa-  
tion might perhaps be most eligible. But the  
reverse of this is true. We must (the generali-  
ty of us at least) appear on the Stage of Life,  
either early or late; and cannot avoid an ac-  
quaintance, some time or other, with the World,  
and with its Vices and Follies. The only Ques-  
tion therefore will be, when this acquaintance  
is

SERM. is most usefully begun. And here, I believe,  
I. Experience will declare on our Side. Those, who have spent their younger Years in Privacy and Retirement, out of the Reach and Knowledge of Temptation, are generally most subject to be made a Prey, when raw and unexperienced they launch out into publick Life. They are too apt to abuse the Liberty, which has been so long denied them; and having not seen enough of the Miscarriages of others, are not sufficiently sensible of their own Danger. This Objection therefore only proves, that Vice is too easily learnt every where; and all we ought to conclude from it, is, that Parents should take all possible Care to fore-warn, and fore-arm their Children against those Temptations, with which they are in any way of Life sure to meet.

What I have said is still farther confirmed by the strong Attestation of Fact and Experience. How few great Men has private Education sent out into the World? From whence have our three learned Professions been supplied with Men of Ability and Integrity? Whence has our Senate been furnished with able Statesmen? Our Kings with faithful Counsellors? Our Church with learned Divines? Read over the Lives of our most eminent Men either in Church, or State: In the first Pages you will find what School began, what University compleated their Education.

tion. If some few extraordinary Geniuses have ERM.  
by other means made themselves considerable; I  
it is mentioned, as a Circumstance of uncommon and singular Honour to them. I believe this one School has brought forth more Men of Learning, than all the private Tutors that ever were in the Kingdom: Nor will those, who are versed in the Annals of this ancient Foundation, think this too bold an Assertion.

Here then let me congratulate the happiness both of us of this Place in particular, and of the whole Nation in general. We of this Kingdom may justly glory in the Fame and Splendor of our Schools and Universities; the largeness of their Endowments, the prudence of their Laws, the exactness of their Discipline. It will not, I hope, be imputed to Partiality, or national Prejudice, if I should affirm, that there is not in any Nation in the World a more proper Provision for the Education of Youth. In the greater Part of the Seminaries abroad, the Youth are trained up in an implicit submission to the Authority of the See of Rome. Greater care is, I am afraid, taken to blind, than inform their Understandings; From thence they come forth better qualified to defend Error, than to discover Truth. In their Universities among the Reformed Churches there are doubtless several learned and eminent Professors; and their Lectures are very useful and instructive.

But



SERM. But it has been generally complained, that there  
I. is little or no Care taken of the Morals of their  
Students. They live in private Houses, and are no longer under the Inspection of their Master, than while they are attending his Lectures. But in our Universities we live in Societies, and are all subject, both to the common Rules of the University, and those of the particular College of which we are Members. The Morals of our Students are strictly enquired into; and all reasonable Care is taken to prevent, and restrain irregularities. For the proof of this I choose to give you the Testimony of one, who has studied both in our own, and in foreign Universities, and who is no small Ornament to both. <sup>a</sup> He assures us, that *the general good Order, that reigns in our Universities, appears to most Foreigners incredible when related, and very surprizing when seen.* Why then should we seek for that Abroad, which here at Home is offered to us in greater Perfection? Such Persons as are averse to our Religion, or ill-affected to our Government, may have Reasons for educating their Children Abroad. But those, who are Friends to our Establishment in Church and State, should not (one would think) be desirous of sending them into foreign Countries, where there is not the same Inspection over them; and where they will be likely to imbibe such Principles, as are more

<sup>a</sup> Dr. Secker's A&A Sermon. p. 18.

agreeable to the Constitution of the Places of their Education, than to that of their Native Country, SERM.  
I.  
the Scene of their future Life and Actions.

III. Having thus considered the Advantages of Education in general, and the particular Usefulness of publick Education, it remains in the third and last Place to shew, how necessary a learned Education is for those in particular, who are to be employed in the Work of the Ministry.

We have no Reason now to expect immediate Inspiration: The Knowledge of divine Truths, as well as others, is to be learnt by Instruction, and attained by Industry. And if a learned Education is at all necessary, it must be more especially so for those, who are to be wise not only for themselves, but for others. If other Men live in Darkness, they themselves alone will be the Sufferers; but those committed to our Charge may perish through our Insufficiency; and we shall be doubly accountable both for our own Ignorance, and that of the People. *If the Lights of the World be Darkness, how great will be that Darkness? If the Salt of the Earth have lost its Saltiness, what Means shall we find to stop the growing Corruptions of the Age?*

An ordinary Measure of Knowledge is not sufficient for us. Common Christians may be well advised to employ their Time chiefly in the plain and practical Parts of Scripture. But it is our  
Business

SERM. Business to explain the Difficulties of Sacred

I.

Writ; to settle controverted Points; to clear up what is doubtful, and give Light to what is obscure: It is our proper Profession to instruct the ignorant; to satisfy the scrupulous; to reclaim the erring; 'to convince the Gainsayer; and stop the Mouths of vain Talkers and Deceivers.

If there were Schools among the Prophets; if Religion might receive Assistance from Learning, even in those Ages, when Inspiration prevailed, there must be in the present Times much greater Occasion for this Assistance, when the miraculous Spirit of Interpretation is gone from us, and Difficulties in religious Matters must in the nature of things be increased. Many Passages of Scripture, which were at first plain and easy, are in length of Time grown difficult and obscure. The Learned Languages must be Studied; a competent Knowledge of Antiquity and History must be acquired; many Authors must be read; long Study and great Application must be employed, before we can be properly qualified to understand and explain the Sacred Writings.

Controversies have been multiplied without number; every Article of our Faith has been called in Question; and Religion is attacked on every side. We must therefore study and con-

' Tit. i. 9, 10, 11.

sider



sider every Doctrine of the Gospel: We must SERM.  
*take unto us the whole Armour of God*; and be rea- I.  
 dy and prepared on whatever side we may be  
 called to defend our Faith.

Infidelity is propagated with an unaccount-  
 able Zeal and Industry: Every Author is ran-  
 sacked for Exceptions, and every Topick of Ob-  
 jection magnified; all the Engines of Subtlety  
 and Falshood are employed against us; and no  
 Art of Sophistry left untried to deceive the igno-  
 rant and unwary. We are called off from what  
 ought to be the chief part of our Duty (the  
 teaching, and enforcing the practical Doctrines  
 of Christianity) to defend our Faith itself against  
 the wiles of the Adversary: We are forced to  
 employ that time, which would otherwise be bet-  
 ter spent in *feeding our Flock*, in defending them  
 from Wolves: We are obliged to be, 'like *Nebe-  
 miab, and his Builders*, continually on our guard;  
*every one, with one of his Hands to work in the  
 Building, with the other to hold a Weapon.*

Though our Cause is good, yet the defence of  
 it requires no small Learning and Skill. It is  
 an easy thing to misrepresent a Doctrine, to  
 raise an Objection, or start a Difficulty: But to  
 answer every Objection, to guard against all Mis-  
 representations, to set the Doctrines of Scripture  
 in their true light, and give a just and satisfactory

SERM. Solution of such Difficulties as may be raised, this  
I. is a Task that will require a Man of comprehensive Knowledge and universal Learning.

Our Failings will be sure to be laid hold of; there are too many, that seek Occasion, and rejoice in all Advantages of exposing both us, and the Religion we profess. If we are illiterate, not prepared to answer an Argument, not able to give a reason of the Faith we pretend to teach, we bring a disgrace both on ourselves, and our Profession. Our Faith will suffer for the Weakness of its Defenders; and the Vulgar will think our Religion false, when they see the professed Teachers of it unable to maintain it's Truth.

"Let us therefore endeavour to make ourselves equal to the Task we have undertaken, and worthy of the Cause in which we are engaged: Let our Abilities be great, as our Station is difficult, and our Work important. Let us diligently search into all the Storehouses of ancient Learning, that we may be prepared to detect their Fallacies, and expose their false Quotations. Let us *labour in the Word and Doctrine*, that we may be able to rescue the Scripture from their misrepresentations; and oppose their vain Cavils and scurrilous Invectives with true Reasoning, and *sound Speech, that cannot be condemned*. Let us clothe ourselves with all the Ornaments both of Learning and Virtue; and be *burning and shining Lights* in this *perverse*  
*Genera-*

Generation. Thus shall we engage the approbation  
of good Men ; *and make him that is of the contrary*  
*part ashamed, having no evil thing to say of us.* Thus  
shall we secure Esteem to ourselves; adorn the  
Religion we profess; add a Dignity to the Cha-  
racter we bear, and *make the Garments of Holiness*  
*honourable.*

But, though it is more peculiarly our Duty  
to defend and support the Cause of Religion,  
yet it is the Duty and Interest of all, who hear  
me, to join with us in promoting the same good  
End. If the work of the Ministry is great and  
important, it ought to be the common Care and  
Concern of us all, that able *Labourers should be*  
*sent forth in the Lord's Vineyard:* If great Learning  
and eminent Abilities were never more requisite  
in those who preach the Gospel, there never  
could be more Reason, or greater Obligation on  
us to support and encourage those, who are to be  
brought up in the Study of useful Learning and  
true Religion. You cannot but be ready and de-  
sirous to communicate and perpetuate those Bles-  
sings, which you yourselves have enjoyed: As  
you are most intimately acquainted with the Value  
of Learning, Virtue, and Religion, you will be  
most zealous in befriending, most bountiful in  
supporting all Seminaries sacred to these Uses.  
Let it therefore be your Care, that this School,

Tit. ii. 8.



S E R M. famous for its Antiquity, celebrated for the Sons  
 I. it hath brought forth, flourishing under the most  
 excellent Administration, may be provided with  
 the only Advantage it now wants, proper Encouragement in the Universities. You cannot but remember the Breasts that you have sucked, and bear a filial Affection to the Place of your Education. You cannot but retain a grateful Sense of the great Advantages which you reaped here; and will therefore be ready to return Good, from whence you received it; and will be desirous of contributing as much to the future Prosperity of this Place, as you do to its present Ornament and Reputation. This is a Charity most noble and most extensive. It is a Benefaction to the Souls of Men; it reaches not only to the Persons, who immediately receive your Contributions, but will diffuse itself through the whole Kingdom; it will extend itself not only to the present Age, but will have a beneficial Influence on future Generations. This is *laying a good Foundation against the Time to come*: This is sowing good Seed in the Ground, which will both produce good Fruit, and multiply and increase for the Benefit of our Children's Children.

I need not exhort those who are at present entrusted with the Education of Youth here, that they would be diligent and faithful in the Trust committed to their Charge. But one Thing

(whether

(whether in Season, or out of Season) I must always SERM.  
 insist on with all Earnestness: That all Instructors I.  
 of Youth would cultivate their Morals, as well as  
 their Understanding; that they would not suffer  
 the most important Part of Education to be least  
 attended to; nor *the one Thing needful* to be the  
 only Thing neglected. Then may these Places of  
 Education be most fitly compared to the Schools  
 of the Prophets, when Religion is taught here, as  
 well as Learning: When those, who are sent out  
 from hence, are *turned into other Men*, and abound  
 in the Gifts and Graces of the Holy Spirit.

Finally, Let me exhort those, who are here  
 educated, to make a proper Use of those Advan-  
 tages of Learning and Piety, they here enjoy.  
 All our Provisions are in vain, if you do not  
 contribute to make them successful and effectual.  
 Let it therefore be your Study and Endeavour,  
 as it is your Duty, and your Interest, to make  
 Improvements suitable to the Care of your In-  
 structors, and the Reputation of your School; to  
 justify and answer the Expences of your Friends,  
 and the reasonable Expectations of your Country.  
 This is the Time to make Provision for your fu-  
 ture Happiness; on your Behaviour here will in  
 great measure depend the good or ill Success of  
 your whole Lives. Be assured, that *what you*  
*sow, that also you will reap.* You will either too

" 1 Sam. x. 6.

" Gal. vi. 7.

SERM. late repent of your time here spent idly and  
 I. unprofitably; or in the Prosperity of succeeding  
 Years enjoy the lasting Effects of your present Industry. And may *the Father of Lights, from whom every good and perfect Gift cometh, prosper the work of your Hands, and shower down a Blessing from Heaven on your Labours!* May he give success to our Endeavours, and make effectual the wise and pious Design of this Day's Meeting! May he bestow his choicest Gifts on this ancient Nursery of Learning! may he grant that, as it has been famous in the Days of old, so it may continue to flourish to latest Generations! May her Sons be *the Glory of their Times*, and return back a Lustre on the Place of their Education! may they be shining Examples both of Piety and Learning; able, both by their Doctrine and Lives, to defend and adorn our Holy Religion!

\* Jam. i. 17.

SER-



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## S E R M O N II.

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### An Enquiry into the Sufficiency of Reason in Matters of Religion.

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2 COR. III. 5.

*Not that we are sufficient of ourselves to think  
any Thing as of ourselves; but our Suffi-  
ciency is of God.*

**T**HE Apostle, in the foregoing Part of SERM.  
II.  
this Chapter, speaks in high Terms of  
the Success of his Preaching. He *boasts*  
*himself a little* of the Conversion of the *Corinthians*:  
He tells them he has no Occasion to *commend*  
*himself*, or seek any *Letters of Commendation*, which  
*others* might ambitiously solicit, and vainly tri-  
umph in. The Progress he had made amongst  
them, and the Change he had wrought in their  
Hearts,

S E R M.  
II.

Hearts, was a more powerful and publick Recommendation of him, than any commendatory Epistle. But then, to guard against all Appearance of Vanity and Ostentation, he immediately seems as it were to correct himself, and ascribes the Success of his Ministry, and his Ability to discharge the Duties of it, to the gracious Assistance of God—*Such Trust have we through Christ to Godward. Not that we are sufficient of ourselves to think any Thing as of ourselves; but our Sufficiency is of God, who hath also made us able Ministers of the New Testament.*

The Apostle expresses his *Insufficiency* in the strongest Terms; he esteems himself not only unequal to the weighty and important Charge of the *Apostleship*, but not even *sufficient to think any thing as of himself*. A strong Rebuke this to those, who thrust themselves into the Ministry without Commission, or without proper Qualifications; and a serious Admonition to those, who are already engaged in this sacred Office, exciting their Diligence, their Humility, and their Devotion. But these Words of *St. Paul*, though spoken more immediately with reference to his Office as an Apostle, are yet expressed in *general* Terms, and may very well be applied to Mankind in general. We are none of us *sufficient to think any Thing as of ourselves*; and all of us in our private Capacity stand in daily Need of the Divine Assistance.

I should enter into too large a Field of Discourse, should I attempt to lay before you the manifold Defects and Infirmities of Human Nature, and set forth the Insufficiency of Mankind with regard to the Will, the Affections, and the Understanding. I shall therefore confine myself to the last of these; and that particularly with reference to a Question, which has of late Years been made the Subject of Debate, concerning the *Sufficiency of Reason in Matters of Religion*. This is indeed a Point, which the Expression here used seems naturally to lead us to—*not that we are sufficient of ourselves to think any thing* (λογισασθαι τι) *as of ourselves; but our Sufficiency is of God*. It has been asserted, that *Reason is a sufficient Guide in Matters of Religion*, and this particularly by the *Deists*, and *Socinians*; the one of which would from hence conclude, that *Reason is the Standard of revealed Truths*, and the other, that *all Revelation is unnecessary and useless*.

The *Proposition* indeed will, I believe, upon Enquiry be found to be in some Sense true; but the *Terms* of it are equivocal. The *first* thing therefore necessary in order to clear up this Point, will be to examine into the *Terms* of this *Proposition*; and then, we shall be able to discover in what Sense it may be true, and what may reasonably be inferred from it.

## I. First



SERM. I. *First* therefore, We shall enquire into the  
 II. Meaning of the Word *Reason*; and in the next  
 Place what it is to be a *sufficient Guide in Matters*  
*of Religion.*

As to the *First*, the Word *Reason* has, I am afraid, been used in a great Variety of Senses. We sometimes find it taken *objectively*, not for the *Faculty of reasoning*, but for the *Object*, about which such *Faculty* is conversant. In this Sense *Reason* signifies the same as Truth. Thus, I presume, we mean, when we talk of the *Reason of Things*: And thus I conceive some Writers must mean, (if they mean any thing at all), who speak of the *Religion*, or *Law of Reason*, and attribute *Immutability* and *absolute Perfection* to it. But this is a Sense which the Word cannot admit of in the present Question. *Reason*, in this Acceptation of the Word, can with no Propriety be called a *Guide*: It is indeed *the Way itself*, and not *the Guide*, which should direct us in it. To say in this Sense that *Reason is a sufficient Guide*, if it signifies any thing, signifies only that *all Truth is true*—a Proposition, from which, I believe, nothing can be inferred either with regard to the Usefulness of Revelation, or our Ability or Authority to judge of it.

*Secondly*, *Reason* is sometimes used for *the Faculty of discovering and perceiving Truth in general*. And in this Sense some Men have attributed a  
 kind

kind of Infallibility to *Reason*. *Neque decipitur* ERM. II.  
*Ratio, neque decipit unquam* — is a Sentence often in  
 their Mouths, which can be true in no other  
 Sense of the Word but this. Again, when Men  
 talk of *right Reason*, it must, as I apprehend, be  
 understood either in this, or the former Sense of  
 the Word. Whatever is agreeable to *right Reason*  
 is most certainly true; but yet this amounts  
 to no more than saying as above, that *all Truth is*  
*true*. There are doubtless many Beings superior  
 to us, who are able to discover more Truths than  
 we can do; and God himself has a most perfect  
 and universal Perception and Comprehension of  
 all possible Truths. But yet his all-perfect Know-  
 ledge can be no Guide to us any farther than he  
 is pleased to reveal himself to us. In this Sense  
 therefore the Word cannot be taken in this De-  
 bate. *Reason in general*, if a Guide, is no Guide  
 to us; nor can we from the Perfection of *Reason*  
*in general* infer the Perfection of our own, or  
 the Uselessness or Non-necessity of Revelation.

*Thirdly* therefore, by *Reason* in the present  
 Question, if we would speak pertinently, we  
 must understand *Human Reason*. But here again,  
*Human Reason* may be considered either as sub-  
 sisting in the whole Species, or in each particular  
 Individual. If we consider it in the former Sense,  
 it will in the first Place be difficult to determine  
 how far *Human Reason* will carry us, and to what  
 Ends

SERM. Ends it is *sufficient*. We know that *God* has from  
 II. the Beginning revealed himself to Mankind at  
*sundry Times, and in divers Manners*; and we have  
 great Reason to think, that the wise Men of Old  
 were in part acquainted with such Revelations,  
 and that the Heathen World built many of their  
 Notions and Practices on the Remains of them.  
 How far therefore they might have been able to  
 proceed without such Helps, we cannot pretend  
 to say; nor can we from *their* Writings, or Rea-  
 sonings, infer the Perfection, or *Sufficiency of Hu-  
 man Understanding*, destitute of divine Assistance.

Neither will the *Sufficiency of human Reason*, ta-  
 ken in this View, answer the Ends or Purposes  
 intended to be served by this Doctrine. If *Rea-  
 son is a sufficient Guide to a Socrates, a Cicero, or a  
 Locke*, yet still the rest of Mankind will be left  
*without any sufficient Guide*. They will be still  
 unable to discover who are the best Reasoners, or  
 to judge between them in Points where they dif-  
 fer. *Revelation* therefore may be still *useful* or  
*necessary* to the Bulk of Mankind, notwithstanding  
 this supposed *Sufficiency of human Reason*. Again,  
 supposing *Reason* in this Sense to be *the Standard  
 of revealed Truths*, yet to what Use will *a Standard*  
 serve, which is locked up in a few Hands, while  
 the rest of Mankind know not where to have re-  
 course to it. The generality of Mankind may  
 still be forced to admit *Mysteries*, and be obliged  
 to



to believe what they cannot comprehend, notwithstanding this Privilege of *human Reason*. SERM.  
II.

The Advocates therefore for *the Sufficiency of Reason*, if they will talk pertinently and consistently, must assert, that *every Man's Reason in particular is a sufficient Guide to him in Matters of Religion*.

II. Let us therefore in the *Second Place* examine in what Sense it may be said to be so. For the Term *sufficient* will upon Enquiry be found to be equivocal, as well as the Word *Reason*.

*First* then, a Thing may be said to be *absolutely*, and *in itself sufficient* to any End, when it is of itself capable of attaining that End, without any Assistance or Dependence upon another. Such a *Sufficiency* as this cannot, I conceive, be attributed to *Reason in Matters of Religion*, unless it can be asserted, and proved, that Reason is without any Assistance able to discover all religious Truths, which may any way concern us, and can of *itself* lead us to Happiness, without supposing any Indulgence or Allowance for its Weakness. But there is another Kind of *Sufficiency*, which I will call an *imputative*, or *hypothetical Sufficiency*; in Opposition to an *absolute Sufficiency*; and that is when a Thing is therefore called *sufficient*, because it is such as will be accepted, and is able to attain the End proposed, *not of itself*, but through the Indulgence of another. This may perhaps

S E R M. perhaps be made plainer by a familiar Instance.  
 II.

Suppose a Person in Debt: If he is able fully to discharge all his Debts, his Estate may be said to be *absolutely sufficient* for that Purpose; but if being unable so to do, he is notwithstanding admitted to compound, his Estate, though *absolutely*, and *in itself insufficient*, may yet in some Sense be said to be *sufficient*, on Supposition of the Lenity of the Law, or the Mercy of his Creditors. Thus also our Reason, though *in itself weak and insufficient*, unable to point out to us our several Relations and Obligations, yet it may be said to be *imputatively sufficient*, on supposition of God's Mercy and Equity, who will require of us no more than what we do, or might have known. And as in the former Case, the Debtor's Estate would have been *sufficient*, however small it were, so our Reason would *in this Sense* be *sufficient*, though it were much less perfect than it is.

Secondly, We must distinguish between a *Sufficiency with regard to the End*, and a *Sufficiency with regard to the Means*. That Guide may be *sufficient with regard to the End*, that will certainly lead us to the *End* proposed by *any Means whatever*; but such a Guide only is *sufficient with regard to the Means*, as will lead us to the *End* proposed by the *best and shortest Means*. I shall endeavour to explain this also by a familiar Instance. We are told that *Reason is a sufficient Guide in Matters*  
 of

of Religion. Let us follow this Comparison, and suppose a *Guide*, who should undertake to conduct you to any Place, and should carry you many Miles about, and through deep Roads. If this Guide were perfectly acquainted with that wrong Road, by which he conducted you, he would certainly lead you to your Journey's End, and would be in this respect a *sufficient Guide*. But most Men would, I believe, think there was a Necessity of applying to a *better Guide*, who was in another Sense *Sufficient*, and would lead them to their Journey's End by *the best and shortest Way*. In the like Manner we are willing to hope, that those, who have no other Guide but *Reason*, will, if they carefully follow that, obtain the Favour of God; but yet we think a Revelation necessary to shew us more perfectly the Way of Salvation, to supply the Deficiencies of *Reason*, and lead us to eternal Happiness by *the easiest, and shortest, and surest Means*.

Having thus enquired in what Sense *human Reason* is, or might have been, *sufficient in Matters of Religion*, I shall stop here, and make some few Observations upon what has been already said.

First then, It may be observed, that by attributing such a Kind of *Sufficiency* to *human Reason*, we really attribute nothing at all to it. Folly, and Error, and (I had almost said) Ignorance itself is in this Sense *sufficient*. The lowest Degree of



SER M. of Knowledge, capable of denominating a Being  
 II. a moral Agent, will (we hope) entitle him to the  
 Favour of God, who does his best to act according  
 to it; and therefore it is no Manner of *Plea for*  
*human Reason* to attribute *such a Sufficiency* to it.  
 It is the *Sufficiency of Candle-Light*, which those  
 must be glad to make Use of, who enjoy not the  
 Light of the Sun; it is the *Sufficiency of a Bank-*  
*rupt*, who by the Lenity of the Law is empowered  
 to do, what his own Stock could never have ena-  
 bled him to do; it is a *Sufficiency* consistent with  
 the greatest Imperfection, to which the very lowest  
 Degree of Light or Knowledge may lay Claim.

*Secondly, This Kind of Sufficiency* will by no Means  
 answer the Ends proposed to be served by it, or  
 justify the Consequences usually drawn from it.  
 It cannot in the *first Place*, be inferred from  
 hence that *Revelation is either useless or unnecessary*.  
 Not to insist here on the many Uses and Ad-  
 vantages of the Gospel-Revelation, I would only  
 ask, whether there is any Necessity or Occa-  
 sion to instruct the Ignorant, or civilize the Sa-  
 vage. If there is, we must insist that *Revelation*  
 is, at least, *in the same Degree, and in the same*  
*Sense, useful and necessary*. The Reason of the Sa-  
 vage, as well as that of the Heathen, is *in their*  
*Sense sufficient*: But as *this Sufficiency* will not ex-  
 clude the Necessity of *Instruction* with regard to  
 the one, so with regard to the other it will not  
 conclude

conclude against the expediency or necessity of *SERM.*  
*Revelation.* But we shall soon have occasion to *II.*  
 treat of this Point more particularly. Again, it  
 will not follow from hence, that *Reason is the Stan-*  
*dard of revealed Truths, or a proper Judge of every*  
*part of Revelation.* If *Reason* is sufficient to lead  
 us to Happiness, it is not therefore sufficient to  
 every Purpose. If God will not require those, who  
 have no other *Guide* but *Reason*, to believe any  
 Thing *above their Reason*, it will not therefore  
 follow, that he cannot *reveal* to us any Truths  
*above our Reason*, or require the Belief of them,  
 when revealed. If *Reason* will teach us all  
 Things necessary to Salvation, it will not there-  
 fore teach us all Things useful; and consequently  
 useful Truths may be revealed to us, which we  
 could not discover without Revelation, and which  
 we cannot fully comprehend when revealed. And  
 therefore this Doctrine of *the Sufficiency of Reason*,  
 when rightly stated, will not serve either the *Soci-*  
*nian's* or *Deist's* Cause.

*Thirdly,* To say that *human Reason is in this Sense*  
*sufficient*, is really to say no more than that God  
 will not impute to us *invincible Ignorance.* *Human*  
*Reason*, they say, *is a sufficient Guide in Matters of*  
*Religion:* Why? because God will not require of  
 any Man beyond what he has given him Means  
 and Opportunity of knowing. All this is very  
 true, but is neither more nor less than saying that  
 God will not impute to any Man *invincible Ignorance.*

SERM. So that after all these laboured Disputes we are  
 II. come back again to the good old School-Distinction of— *Ignorantia affectata* & *Ignorantia invincibilis*; and have at length discovered, that all this out-cry of *the Sufficiency of human Reason* is no more than a *Socinian Artifice* of expressing in ambiguous Terms, what has been by all the World acknowledged in plain Terms, and then taking advantage from the ambiguity of the Expression to lead the unwary into Errors, as repugnant to *human Reason*, as they are to *divine Revelation*.

But there remains another Consideration still behind. If *Reason is originally sufficient to light every Man that cometh into the World*, yet it may become *insufficient* through our Fault. When Man has brought himself into a State of Sin, the Case will be very much altered; and that Light, which might have been sufficient to preserve him from falling, may not be sufficient to restore him. When Man has broken through the Rules of *Reason*, and *forsaken the Guide of his Youth*, he must either have recourse to a new Guide, or he must wander in Darkness and Uncertainty. Men might indeed from the Goodness of God entertain reasonable Hopes that he would accept them upon Repentance. But *Hope* is one Thing, and *Certainty* another. We cannot from the mere Principles of *human Reason* conclude with Certainty, that absolute Pardon must necessarily follow Repentance, and therefore this, important Question must without a  
 Revelation



Revelation have remained for ever doubtful and uncertain. We deny not but that God before the coming of *Christ* might, and did accept the repentant Offender. But then it was not *human Reason*, or any thing that *human Reason* could discover, which entitled him to this Favour, but *the precious Blood of Christ*, \* *who gave himself a Ransom for all, to be testified in due Time*. However therefore *Reason* might be in some Sense *a sufficient Guide to Man*, yet to *Sinners* it was in no Sense *a sufficient Guide*. It had, through Man's Default, lost its *original Sufficiency*; and a new Dispensation, and new Covenant of Grace was now become necessary.

In order therefore to set this Point in a clearer and fuller Light, I shall close this Debate with some short Reflections on the *Necessity* and *Sufficiency* of the *Gospel-Revelation*.

As to the *First*, a *Revelation* may be said to be *necessary* either with regard to *God*, or with regard to *Man*; either *necessary*, because *God* is supposed under some Necessity of giving it; or *necessary*, because *Man's* Circumstances of Necessity require it.

With regard to *God*, we cannot, in the *First* Place, suppose him to be under any *natural Necessity* of revealing himself. He is free in all his Actions, though determined by his own Wisdom, Justice, and Goodness.

*Secondly*, *God* could not be obliged in *Justice*, or *Equity*, to reveal himself to Mankind. The most

\* 1 Tim. 2, 6.

SERM. II. that *Equity* could demand, was to require of Men only in proportion to what they might have known. But to pardon wilful Offenders, and enter into a new Covenant of Grace with them, must be the Effect of *Bounty* and *Goodness*.

*Thirdly* then, if we consider *God* as a Being of infinite *Goodness* and *Mercy*, we must conceive him by Virtue of this Character concerned to provide some Means of Salvation, whereby Mankind might be relieved from that deplorable and hopeless State into which they had brought themselves. But then this is only a *Moral Necessity*, a *Necessity* consistent both with *Liberty* and *Mercy*; so far indeed from being inconsistent with *Mercy*, that it arises from it.

*Fourthly*, With regard to *the Christian Scheme* in particular, as *God's Mercy* determined him to offer Pardon to Mankind, so his *Wisdom* required this should be done in such a Manner, as might secure the Honour of his Laws, and testify his Displeasure against Sin. This by *the Christian Dispensation* is done in the most effectual Manner. What other Methods of Salvation infinite Wisdom might have contrived, we presume not to determine; only this we affirm, that, as far as our Conceptions can reach, no Means could have been proposed, which could so effectually deter Men from transgressing, or so manifestly display the Divine *Wisdom*, *Justice*, and *Goodness*.

*Fifthly*,

*Fifthly*, As to the *Revelation of this Dispensation*, SERM. II.  
we may justly conclude from *God's Goodness*, that he  
would reveal it in due Time. But when that Time  
should come must depend upon other Considera-  
tions, and must be left to his *Wisdom* to determine.

*Lastly* then, it was by no Means necessary that  
*God* should reveal his Gospel to all Mankind. *God*  
might through *Christ* admit Men to Pardon and  
Salvation, without acquainting them upon what  
Terms and Motives they were pardoned and saved.  
With regard therefore to particular Persons, a *Re-  
velation* was, like other the Gifts of Nature or For-  
tune, the Effect of *God's free Grace and Bounty*; an  
high and valuable Privilege, for which we ought  
to be abundantly thankful; but which no Man  
could in *Justice or Equity* demand, which *God* might  
withhold from one, and grant to another, <sup>b</sup> according  
to his good Pleasure, which he had purposed in himself.

Again, As to the *Necessity of the Christian Dispensa-  
tion* with regard to *Man*, we must likewise distin-  
guish between the *Dispensation itself*, and the *Reve-  
lation of that Dispensation*.

With regard to the former, we conceive that *God's  
Mercy* could not incline him to pardon Sinners in a  
Manner that should be inconsistent with his *Wisdom  
or Justice*. If therefore his *Wisdom and Justice* required  
that Satisfaction should be made, and if <sup>c</sup> there is none

<sup>b</sup> Ephes. i. 9.

<sup>c</sup> Acts iv. 12.



S E R M. *other Name under Heaven, but that of Jesus Christ,*  
 II. *whereby we must be saved,* it will follow, that *the Christian Dispensation* is absolutely necessary to Salvation. Since we could not be saved without an Atonement, and since we know not of, nor can conceive any other possible Atonement, but that proposed in the Gospel, we must look upon that, as *absolutely necessary to our Salvation.*

But then, as to the *Revelation of the Gospel Dispensation*, this, though highly useful and expedient, yet cannot be called *absolutely necessary to Salvation.* Men might, as I observed before, be saved without this Knowledge. But yet such Revelation is a Thing highly expedient, and much to be wished for, to give us assurance of Salvation; more distinctly to point out the Means of it; to afford us greater Assurances, and stronger Motives to follow after it; and to enable us to attain to higher Degrees of Glory. A Revelation therefore, though not *absolutely necessary to Salvation*, is yet *necessary to these Ends*; *necessary* in the same Sense that Education is *necessary* to the Child, Instruction to the Savage, and Knowledge to the Ignorant: Nay, it is far more *necessary*, as it informs us in Points of the highest Importance, and nearest Concernment to us. It may be farther observed from hence, that, in Proof of the Necessity of Revelation, we may pertinently alledge *the Insufficiency of Reason*, in the same Manner as we alledge *the Insufficiency of natural Parts*,  
 when

when we discourse of *the Necessity of Education*: Nor can we better judge of *this Insufficiency* in either Case, than by enquiring into the Practices and Opinions, which prevailed in Ages and Nations destitute of these Advantages. In vain therefore have the *Socinians* and *Deists* endeavoured to shift off this State of the Question. *The Weakness of human Reason* is the only Point we are concerned to prove in our Disputes with them; and this cannot better be determined than by *Fact and Experience*.

*Secondly*, With regard to *the Sufficiency of the Gospel Revelation*, we maintain,

*First*, that the *Scriptures* are a *sufficient Guide* in all those Senses, in which *Reason* can be said so to be. They *shew unto us the Way of Salvation*; and a diligent Observance of the Rules therein prescribed will most certainly entitle us to *God's Favour*, and of this we have the most undoubted Assurance, even the Promise of *God, who cannot lye*.

*Secondly*, *Scripture* is a *sufficient Guide*, exclusive of *Tradition*, or any other Guide. It supposes indeed the Use of *Reason*, but as to any other Rule to supply its Deficiencies, *God* has given us none, nor have we sufficient Grounds to expect any.

*Thirdly*, *The Gospel* is a *Rule absolutely and in itself sufficient*. Those, who are well acquainted with it, need no Allowance for the Deficiency of their

SERM. Rule; and those, who comply with the Terms of  
II it, have a *Covenant Title*, and *Legal Claim* to the  
 Favour of God, and Eternal Life.

*Fourthly*, As we have now no Reason to expect any farther Revelation, so we conceive that God hath in the Holy Scriptures revealed to us all such Relations, as any way concern us, and all such Duties, as depend on those Relations. They are a *sufficient Guide*, not only *with regard to the End*, but *with regard also to the Means*. <sup>d</sup> God hath herein given unto us all Things that pertain unto Life and Godliness; They are not only <sup>e</sup> able to make us wise unto Salvation, but to furnish us thoroughly unto all good Works; and will lead unto eternal Happiness by the best, and shortest, and surest Way.

*Lastly*, The Gospel is not only *originally sufficient* to lead all those to Happiness, who comply with the Rules of it, but it also contains a Promise of Pardon to the repentant Offender. This therefore is a *Guide*, which the greatest Sinner may follow with Safety and Confidence. If he will but repent and forsake his Sins, he may from hence receive not only *reasonable Hopes*, but *certain Assurance* of Pardon and Peace, <sup>f</sup> *through the tender Mercy of our God; whereby the Day-Spring from on high hath visited us, to give Light to them which sit in Darkness, and in the Shadow of Death, to guide our Feet into the Way of Peace.*

<sup>d</sup> 2 Pet. i. 3.

<sup>e</sup> 2 Tim. iii. 15, 17.

<sup>f</sup> Luk. i. 78, 79.



Let us therefore possess ourselves with a just SERM.  
Sense of our own Weakness and Insufficiency, and II.  
with Humility and Thankfulness accept and embrace the gracious Assistances which God hath in his Gospel reached out to us. *Let us search the Scripture; let it be our Study, our Rule, and our Guide.* But above all, let it be our Care to conform our Lives according to its holy Precepts. *A Guide can be of no Service to those who will not follow it; and the Light of the Gospel, if we will not be directed by it, will only serve to upbraid our Transgressions, and aggravate our Guilt.*

<sup>a</sup> Before the coming of Christ God winked at those Times of Ignorance; the Failures of those who were under the Guidance of unassisted Reason, might admit of some Excuse, and claim some Compassion and Allowance. <sup>b</sup> But if we neglect so great Salvation; if in the midst of Light we continue in Darkness, and under the Gospel of Righteousness still persist to practise Iniquity, our Guilt will be inexcusable, and our Damnation unavoidable. <sup>c</sup> It shall be more tolerable for the Heathen and uncivilized Nations at the Day of Judgment, than for us. <sup>d</sup> Let therefore our Conversation be as it becometh the Gospel of Christ; answerable to the Purity of our Religion, and <sup>e</sup> worthy of the Vocation wherewith we are called. <sup>f</sup> For ye were sometimes Darkness, but now are ye Light

<sup>a</sup> Acts xvii. 30.

<sup>b</sup> Heb. ii. 3.

<sup>c</sup> Matt. xi. 22, 24.

<sup>d</sup> Phil. i. 27.

<sup>e</sup> Eph. iv. 1.

<sup>f</sup> v. 8, 10.

SERM. *in the Lord: Walk as Children of Light, proving what*  
 II. *is acceptable unto the Lord; by the Holiness of our*  
 Lives adorning our Profession, and convincing  
 Mankind of the Excellency of our Religion.

I shall sum up all in the Words of King Solomon,  
 a Person, whom we may reasonably suppose well  
 acquainted with the Extent of *human Understanding*—<sup>a</sup> *Trust in the Lord with all thine Heart; and*  
*lean not unto thine own Understanding. In all thy Ways*  
*acknowledge him, and he shall direct thy Paths. Be*  
*not wise in thine own Eyes; fear the Lord, and depart*  
*from Evil.*

<sup>a</sup> Prov. iii. 5, &c.

SERMON

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## S E R M O N III.

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Party-Zeal censured.

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I C O R. iii. 3.

*Whereas there is among you Envyng, and  
Strife, and Divisions, are ye not carnal,  
and walk as Men?*

**S**T. Paul had very lately preached the Gospel, and S E R M.  
III.  
planted a *Christian Church at Corinth*, and al-  
ready there began to appear a Spirit of Discord  
amongst the Members of it. \* Some *false Apostles*, and  
*deceitful Workers*, had crept in, and raised Dissentions  
and Parties in the Church, setting up one Teacher a-  
gainst another, and endeavouring to draw them from  
their Obedience to their first Teacher and Apostle  
St. Paul. It was one great End and Design of this  
Epistle to heal these Divisions, and restore Peace

\* 2 Cor. xi. 13.

there.



S E R M. there. Thus he bespeaks them Chap. i. <sup>b</sup> Now I  
 III. beseech you, Brethren, by the Name of our Lord Jesus  
 Christ, that ye all speak the same Thing, and that there  
 be no Divisions among you; but that ye be perfectly  
 joined together in the same Mind, and in the same  
 Judgment. For it hath been declared unto me of you,  
 my Brethren, by them which are of the House of Chloe,  
 that there are Contentions among you. Now this I  
 say, that every one of you saith, I am of Paul; and I  
 of Apollos; and I of Cephas; and I of Christ.—And  
 here again in my Text—Whereas there is among you  
 Envyng, and Strife, and Divisions, are ye not carnal,  
 and walk as Men? The Words are plain, and need  
 little Explication; but the Doctrine contained in  
 them is useful and important. They set forth  
 the Mischief of *Faction*, and *Party Zeal*, and the  
 Unsuitableness thereof to our Christian Profession.  
 This Lesson, we see, St. Paul even in his Days  
 found it necessary most earnestly to inculcate: The  
 same Lesson <sup>c</sup> his Fellow-Labourer St. Clement, in  
 the Days immediately following, had Occasion to  
 press on these same *Corinthians*; and in every Age  
 since there has been but too great Necessity for the  
 like Exhortations. The peculiar Seasonableness  
 of them in these present Times I need not enlarge  
 on: I shall only add, that in this Place they seem  
 more particularly necessary, as we are not only

<sup>b</sup> 1 Cor. i. 10, &c. <sup>c</sup> See Clement of Rome in his 1st Epistle to the *Corinthians*.

Members of the publick Community, and liable to join in the *Party Distinctions*, which divide the rest of our Fellow Subjects, but are all of us incorporated into one Body here, and most of us Members of particular Societies, in all of which Parties and Dissentions are too often apt to prevail. This may indeed be possibly a tender Point to handle, and difficult to speak to without giving Offence; but the same Reasons, which make it difficult, make it also necessary to insist on it; and the very Soreness of the Part, though it may perhaps call for a more skilful Hand, yet shews at least that it ought not to be neglected. I shall therefore with all Freedom and Earnestness endeavour to lay before you your Duty in this particular; only desiring that nothing I shall say may be understood as specially levelled against any particular Party, Persons, or Measures, but in general against all *Divisions*, and *Party Distinctions* whatsoever, whether they be such as distract the State, or the Church, or disturb the Peace of any particular Society.

This being premised, I shall proceed in the following Method. I shall in the *First Place* enquire what is that *Envy*, and *Strife*, which is here censured by *the Apostle*; *Secondly*, I shall set forth the mischievous Effects of it; *Thirdly*, I shall consider the Censure here passed by the Apostle on it; *Fourthly and Lastly*, I shall lay down some Rules to direct our Practice.

As

SERM.  
III.

As to the *First*, the Word *Ζῆλος*, here translated *Envy*, is often used in a good Sense for a laudable *Zeal*; but then, as it is here joined with—*ἔρις καὶ διχοστασία*—*Strife and Division*, Words generally used in a bad Sense, so it was doubtless the *Apostle's* Intention, to censure that *Party Zeal*, which then raged in the Church of *Corinth*. However, on the other Hand, to speak in the general, it must be allowed, that there are Cases, in which a *Zealous Contention* may be very commendable, and even *Strife and Division* may become lawful and necessary. If in the Church *false Teachers* shall arise, *who bring in damnable Heresies, and draw away Disciples after them*; or if *deceitful Workers* create causeless Divisions, and endeavour to alienate the Affections of the People from their lawful Teachers and Governors\*, it is not only lawful, but our Duty to contend earnestly for the Faith, zealously to withstand such Deceivers, and by all reasonable and justifiable Means oppose their Progress. Again, if in the State factious Persons stir up Sedition and Rebellion against their rightful Governors, dispute their just Commands, or vilify their Proceedings; or, if in any Society Persons enter into a Combination against the good Government and Discipline, the Statutes and Rules of the Community, in such Cases it becomes the Duty of all good Subjects, and worthy Members of Society, zealously to op-

\* 2 Pet. ii. 1.

\* Jude 3.



pose such Disturbers of the Peace. On the other S E R M.  
 Hand, if in the Church any Bishop shall claim a III.  
 a supreme and infallible Authority; if our spiritual  
 Governors shall impose new Articles of Faith, or  
 unlawful Terms of Communion, it may be neces-  
 sary to protest against, and oppose such Innova-  
 tions. Or, if our temporal Governors shall attempt  
 to stretch their Authority beyond its lawful Bounds,  
 if their Proceedings are arbitrary and oppressive; or  
 their Measures weak and destructive, it may be  
 reasonable, as far as our Station requires, and the  
 Bounds of our Duty will allow, zealously to op-  
 pose such Measures and Proceedings, provided it  
 be done with that Temper and Prudence, with that  
 Moderation and Meekness, which becomes a Disci-  
 ple of *Jesus Christ*.

Having thus seen in what Cases our Zeal may be  
 lawfully employed, we shall the more easily disco-  
 ver what Kind of Zeal, Strife, and Division the Apo-  
 stle here condemns. All Divisions are indeed in  
 themselves wrong; and whenever they arise, there  
 must be a Fault on one Side or other; and it very  
 often happens that both Parties are blameable.

*First* then, it is most apparently a vicious *Party*  
*Zeal*, when the Cause in which we engage is un-  
 justifiable. All Abettors of Heresy, or Schism,  
 all Partisans of Faction and Rebellion, all Oppo-  
 sers of lawful Authority, all Disturbers of the  
 Peace and good Government of the Society they  
 belong

S E R M. to, all Persecutors and Oppressors, all warm Zealots for Tyranny and Arbitrary Power will be doubtless severely accountable for the *Strifes and Divisions* they occasion, and the Mischiefs and Miseries consequent thereupon.

*Secondly*, it is a very unwarrantable *Party Zeal*, when the Thing we contend for is of little or no Importance. ' We read in History, that the Citizens of *Rome* used to divide themselves into Parties in Favour of the several Charioteers, who ran the Races in the Circus. These Distinctions subsisted many Years, and the Contests often proceeded so high, as to occasion great Disturbances, and much Bloodshed. It too often happens that Societies shall divide upon Things of but little more Importance: Men shall hate and persecute one another with the greatest Bitterness and Animosity, when the Original of their Quarrel is a mere Trifle, and perhaps the greater Part of them, like the People at *Ephesus*, know not wherefore they came together. But surely Peace is too valuable a Blessing to be parted with at so cheap a Rate. *Strife and Division* are what a Christian ought by all Means to avoid, and never engage in without the utmost Necessity; and, if we are compelled to con-

' Vid. *Plin.* Lib. ix. Epist. 6. *Juv.* Sat. v. l. 195. *Sueton.* Calig. c. 55. *Vitell.* c. 14. *Procop.* de Bell. Perf. Lib. i. C. 24. *Hist. Arc. C.* 7. *Zonar.* Annal. Lib. xiv.

\* Acts xix. 32.

tend earnestly, yet our Earnestness and Zeal ought never to exceed the Importance of the Cause. SERM.  
III.

*Thirdly*, However just or momentous be our Cause, yet let us never support it by any unjustifiable Means. <sup>a</sup> We must not *do Evil that Good may come*; nor will even *the Glory of God*, the most important Cause of all, justify any unrighteous Action.

*Fourthly*, our Zeal will stand condemned by the Rules of Reason, and Religion, when it is attached not to Things, but to Persons. This is indeed most commonly the Case in Party-Divisions; and this is what is most properly called *Party-Zeal*. Men, either out of Affection, or Interest, list themselves under some particular Leader, and follow him blindly whithersoever he leads them. And, being thus listed in opposite Parties, they fix odious Names and Distinctions on each other, and hate and abuse one another, though they know not the Meaning of such Names, nor what distinguishes them from each other, only because they do not join in the same Herd, and follow the same Leader: Parties shall continue to subsist, and contend with all Earnestness, when the original Cause of the Contest is perhaps forgotten. Nay, it has been frequently seen in Societies, that Parties have changed Hands, and adopted each others Principles: One Set of

<sup>a</sup> Rom. iii. 7, 8.



SERM.  
III.

Principles shall suit a Man out of Power, and another, when in Power: The Ringleaders of Sedition have often proved the most arbitrary Governors; and the same Train of Followers has still stuck close by them, justified the most opposite Measures, and adopted the Principles of those in Place, leaving their old ones to be taken up by those in Disgrace. And those too in their Turn find new Doctrines and new Practices necessary. History gives us sad Accounts of the Factions of the *Guelphs* and *Gibelins*; but the Meaning of the Names it is not easy to determine: All we know with Certainty, is, that these Divisions infested *Italy* for many Years, and filled it with Bloodshed and Desolation. And such seems to have been the Case at *Corinth*. We are but little acquainted with the Subject of their Contests; only we read <sup>1</sup> that they were *puffed up for one against another*; <sup>2</sup> and that *every one of them said, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ*.

Having thus seen what Kind of *Zeal and Strife* the Apostle here condemns, let us now in the *Second Place* take a View of the sad Effects of it. <sup>1</sup>*Where Envy and Strife is, (saith St. James), there is Confusion, and every evil Work*. When a Spirit of Dissention enters into any Community,

<sup>1</sup> 1 Cor. iv, 6.

<sup>2</sup> 1. 12.

<sup>1</sup> Jam. iii. 16.

it deprives us of all the Pleasures, and all the Advantages of Society. The agreeable Conversation, the Friendly Intercourse, the mutual Assistance and Support, which render Society useful and comfortable, give Place to bitter Animosity, warm Debate, reproachful Language, and injurious Treatment. A Society of Men becomes like a Den of Wild Beasts, gnashing their Teeth at each other, and watching all Opportunities of devouring, and tearing one another to Pieces. Every Man lives in a State of War, and must be perpetually on his Guard. His Mind is ruffled and discomposed by Contest and Opposition; and his Property, his Credit, and his Person continually exposed to the fierce Assaults of Party-Rancour and Rage. *“If ye bite and devour one another, (saith the Apostle), take heed that ye be not consumed one of another.* In the mean Time, while we are eagerly contending for Trifles, the great Ends of our coming into the World are wholly neglected. *“Into a malicious Soul Wisdom shall not enter.* What Room for Improvement, when Men’s Minds are never calm, and their Thoughts wholly employed either in defending themselves, or annoying the Enemy? What Progress in Virtue will Men make, when their Tempers are sowered, and their Passions inflamed by continual Disputes? Both Charity and Justice are forced to

*“Gal. v. 15.*

*“Wisd. i. 4.*

SER M. III. give way to the Interests of Party: These will outweigh every Consideration, and these will engross all our Attention, while the great Business of Religion is out of our Thoughts, and *the one Thing needful* quite forgotten. ° *Every Kingdom divided against itself is brought to Desolation; (saith our Saviour) and every City or House, divided against itself, shall not stand.* All Societies, from the greatest to the least, must be ruined by *Faction and Division*. How shall the Body be supported, when the Members are at Variance with each other? How shall the Machine be preserved, when the Harmony and Union of the Parts is destroyed? A melancholy, but a common Sight it is, to see worthy and good Men, equally designing the Publick Good, yet engaged in opposite Parties, and hating and opposing each other with the bitterest Rancour. Though they mean the same Thing, and aim at the same Ends, yet they disappoint those Ends, and deprive the Publick of the Assistance it might receive from them, severally, or jointly, by their mutual Opposition. They draw contrary Ways, and destroy each others Force, while the Community, instead of receiving Benefit and Support, is disjointed and torn to Pieces between them. When Civil Discord rages, the Publick Good is the last Thing thought of. Such Measures only will be

• Matt. xii. 25.

taken



taken by those in Power, as may be subservient to SERM.  
the maintaining their Power, and strengthening III.  
their Party; and the common Utility will be sacrificed to the factious Interests of particular Men.

On the other Hand, the weaker Party will aim only at distressing those in Power, and will oppose and disappoint all Measures, which they may possibly enter into for the Publick Good: The Interests of *Party* will become the Measure of Right and Wrong; these will sway the Balance of Justice, and these direct her Sword: Discipline will be unequally administered, and Rewards partially distributed: Vice will take Refuge under the Wings of *Party*, and seize the Posts due to Virtue and Merit. In factious Times the worthy Man becomes of little Use: When the Waters are troubled, the Mire and Filth will rise to the Surface: The noisy, the turbulent, the mercenary, and the profligate, in a Word, the staunch *Party-Man*, will be alone caressed, and advanced. Such, when *Party* is to be served, are the fittest Tools of Power; and such the best qualified to head an Opposition. How then will the Wheels of Government be clogged, when the basest Metal is employed in their Composition? And what Hazards must a Society run in Times of Distress, when Men of mean Abilities, and no Principles, stand in the Place of its Supporters and Defenders? The Community is robbed of

SERM. the Assistance of one Half, and that the better  
 III. Half of its Members; and is in the Condition of  
 a Paralytick Body, one Side of which is deprived  
 of Life and Motion, and serves only to encum-  
 ber and weigh down the other. A State, or So-  
 ciety, in this Condition becomes a *Scorn and De-  
 rision to them that are round about*, an easy Prey to  
 every Enemy. Amidst the Divisions and Di-  
 stractions, which reign within, the Adversary reaps  
 all possible Advantages. The Body is enfeebled  
 and dispirited, incapable of making any vigorous  
 Efforts. Each Party employs its chief Rage and  
 Force against its opposite; and is unable to make  
 Head against, often ready to assist, or call in, the  
 common Enemy. <sup>p</sup> A lively, but dreadful Instance  
 of this we have in the Account, given us by the  
 Historian, of the Destruction of *Jerusalem*. That  
 miserable City was more terribly harrassed, and  
 suffered much more from the Factions, which  
 raged within her Walls, than from the *Roman*  
 Army without. These Factions spent their whole  
 Strength in combating each other; and did not  
 unite against the common Enemy, till they had  
 first wasted all Means of Defence, or Subsistence.  
 I have neither Time to tell of, nor Words to de-  
 scribe, the Injuries and Oppressions, the Tumults  
 and Seditions, the Wars and Rebellions, the  
 Bloodshed and Devastation, the Cruelties and

<sup>p</sup> *Josephus de Bell. Jud.*

Massacres,

Massacres, which have taken their Source from SERM.  
*Party-Rage*. But I hope this short and imper- III.  
 fect View of the mischievous Effects of this evil  
 Spirit, will prevail on us to use our best Endeavours to cast it out.

I shall therefore proceed in the *Third Place* to consider the Censure here passed on it by the *Apostle* — *Whereas there is among you Envy, and Strife, and Divisions, are ye not carnal, and walk as Men?* This latter Clause sets forth both the Difficulty, and the Necessity, of avoiding all *Party Zeal, Strife, and Division*. *As Men, as carnal Men*, this is a *Sin which most easily besets us*; but then, as Creatures actuated by a higher Principle, endued with Reason, professing the Gospel of *Christ*, and under the Guidance of his Spirit, it is our indispensable Duty <sup>a</sup> *to follow Peace with all Men*. Both these Particulars may be worthy our Consideration. When Party Dissensions run high, it requires a steady Hand to steer between the two Extremes. A Man must be endued with no small Share of Virtue, Prudence, and Resolution, to act uniformly according to the Rules of Reason and Religion. Every Temper and Disposition will meet with suitable Temptations. Some are naturally disposed to take Fire; some love to be meddling in every Contest; and those of a more meek and quiet Disposition will, for their own

<sup>a</sup> Heb. xii. 14.



SERM. III. Ease and Security, suffer themselves to be carried down with the Stream. The ambitious will find the Way of Party the easiest and shortest Road to Preferment; the mercenary will find it the most profitable Fishing in troubled Waters; the Libertine will here meet with the best Cover for his Vices; and the obnoxious Man will here seek a safe Refuge, and a sure Skreen. Nay, what is still more deplorable, the best of Men will be by their very Goodness and Virtue sometimes betrayed into an unwarrantable *Party-Zeal*. Friendship and Gratitude will lead us into personal Attachments; the Love of our Country, a Concern for the publick Good, a Zeal for the Cause of Virtue and Religion, a just Detestation of Vice, and an honest Disdain of unworthy Men, and wicked Measures, may sometimes transport us into a vicious Extreme. In our younger Years especially, we are most susceptible of this Kind of *Zeal*: The Inexperience, the Impetuosity, and even the Honesty of Youth engage them to list too hastily in a *Party*: And, when once listed, they find it difficult to retreat. Men combined in a Faction ferment, and inflame each other. The Example, Authority, and Persuasions of those about us, recommend all Doctrines, and justify all Measures. The Fear of Reproach, and the Shame of deserting our Companions, keep us firm, and drive us on to Lengths, of which perhaps we ourselves disapprove. But,

But, though the Words of my Text may im-<sup>SERM.</sup>  
ply, that, *as Men*, we are too apt to be warm, <sup>III.</sup>  
yet at the same Time they condemn all intem-  
perate Warmth, and *Zeal*, as unbecoming the  
Character of a *Christian*. It was undoubtedly the  
*Apostle's* Design to censure all such *carnal* Prac-  
tices, and to exhort his Disciples to be more *spi-*  
*ritually minded*; \* to beseech them (as he himself in  
the first Chapter expresses it) *by the Name of our*  
*Lord Jesus Christ, that they all speak the same Thing,*  
*and that there be no Divisions among them, but that*  
*they be perfectly joined together in the same Mind, and*  
*in the same Judgment.* Let me join in the like Ex-  
hortation, and conjure, and beseech you all, as  
*Men*, as *Gentlemen*, as *Scholars*, and as *Christians*, to  
be of one Accord, of one Mind.

*As Men* indeed, i. e. *as carnal Men*, consisting  
of *Flesh and Blood*, *Strife* is (as we have seen)  
but too natural to us; but then, in another, and  
better Sense, *as Men*, as rational Creatures, all  
such intemperate Heat is most highly unbecom-  
ing us. Fierceness and Rage is the Property of  
Wild Beasts; and it is natural to them to bite,  
and tear, and devour one another. But to *Man*  
Reason was given, to govern his Passions, to mo-  
derate his Zeal, to guide his Steps aright, and  
teach him to see into the Consequences of Actions,  
and to consult his own and the publick Happi-

\* 1 Cor. i. 10.

SERM. nefs. Man is by Nature a social Creature. As  
 III. we all stand in need of mutual Assistance and Support, so we are endued with a Principle, which prompts and inclines us to enter into Commerce and Conversation with our Brethren, to join in their Interests and Concerns, and to wish and seek their Welfare. *If we have therefore bitter Envy-ing and Strife in our Hearts*, we strike ourselves out of the List of rational Animals, and rank ourselves with the worst Part of the Brute Creation. We both act beneath the Dignity of our Nature, and deprive ourselves of the Blessings and Privileges annexed to it.

Let me farther enforce the same Lesson on you, as *Gentlemen*. This bitter Weed may perhaps too naturally spring up in Minds untaught, and uncultivated. It is no strange Thing to see the common People run hastily into Brawls and Riots. But you are, by your Birth, and Education, taught to move in a higher Sphere, to be above the low Disputes, and little Quarrels, which occupy the Minds, and disturb the Peace of the vulgar and ignorant. \* *It is an Honour for a Man to cease from Strife* (saith Solomon). *Bitterness, and Wrath, and Clamour, and Evil-speaking*, are Things unworthy the Character, and the Name of a *Gentleman*, and much more that of a *Scholar*.

\* *Who is a wise Man, and endued with Knowledge*

\* Prov. xx. 3.

\* Jam. iii. 13, 17.

amongst



amongst you? Let him shew out of a good Conversion his Works with Meekness of Wisdom. True Wisdom is peaceable, gentle, and easy to be intreated, full of Mercy, and good Fruits, without Partiality.

The great Use of Learning and Philosophy is to calm the Mind, to curb the Passions, and teach us the Government of ourselves. The Man engaged in the Pursuit of useful Knowledge should, one would think, have little Time, or Temptation, to concern himself in the little Affairs which usually engage the Attention, and inflame the Passions of carnal and worldly Men. We live here sequestered from the Noise and Hurry of this busy World, and have little to do with the Disputes of Parties, or Schemes of Politicians. We are all of us called upon, both by our publick and private Statutes, to dwell together in Unity; and the Wisdom of our Founders has taken all possible Care, both to prevent, and heal, any Divisions, or Disputes, which may disturb the Peace of these Societies. This our "Jerusalem, is built as a City, that is at Unity in itself. O pray for the Peace of Jerusalem; may they prosper that love thee. Peace be within thy Walls, and Plenteousness within thy Palaces.

Lastly, and above all, let me beseech you, as Christians, that there be no Strife, or Divisions among you. This is what the Apostle seems princi-

<sup>u</sup> Psal. cxxii. 3, &c.

S E R M. pally to intend in the Words of my Text — *Are*  
 III. *ye not carnal, and walk as Men?* — thereby signi-  
 fying, that <sup>w</sup> *Christians* ought not to walk, as other  
*Men* walked, in the *Vanity* of their *Mind*, <sup>x</sup> *living*  
*in Malice and Envy, hateful and hating one another.*  
 Of *Christians* a more spiritual and heavenly Be-  
 haviour is expected, and <sup>y</sup> *worthy of the Vocation,*  
*wherewith they are called.* <sup>z</sup> *We are Citizens of*  
*Heaven;* <sup>a</sup> *and our Affections should be set on Things*  
*above.* *The Things on the Earth,* which the *Men*  
 of this *World* dispute and contend about, are  
 not worthy the Notice, or Concern, of him,  
<sup>b</sup> *who seeks a better Country,* and looks on himself,  
 as a *Stranger and Pilgrim* here. There is no Duty  
 more frequently taught, or more powerfully en-  
 forced in the Gospel, than mutual Love and  
 Unity. <sup>c</sup> *Christ* is stiled *the Prince of Peace,* <sup>d</sup> and  
 his Gospel the *Gospel of Peace.* In the Old Testa-  
 ment the Kingdom of *Christ* is prophesied of, as  
 a State of universal Peace and Amity, <sup>e</sup> *where*  
*the Wolf should dwell with the Lamb, and the Leo-*  
*pard should lie down with the Kid;* <sup>f</sup> *where they*  
*should beat their Swords into Plough-Shares, and*  
*their Spears into Pruning-Hooks;* *Nation should not*  
*lift up Sword against Nation, neither should they*  
*learn War any more.* Throughout the New Testa-

<sup>w</sup> Eph. iv. 17.    <sup>x</sup> Tit. iii. 3.    <sup>y</sup> Eph. iv. 1.    <sup>z</sup> Phil.  
 iii. 20.    <sup>a</sup> Col. iii. 2.    <sup>b</sup> Heb. xi. 13, &c.    <sup>c</sup> Is. ix. 6.  
<sup>d</sup> Eph. vi. 15.    <sup>e</sup> Is. xi. 6.    <sup>f</sup> Is. ii. 4.

ment we are every where called upon to be <sup>2</sup> of SERM.  
*one Accord, of one Mind; <sup>h</sup> to seek Peace, and ensue* III.  
*it; <sup>1</sup> if it be possible, as much as in us lieth, to live*  
*peaceably with all Men. Our Lord himself was*  
*the most perfect Pattern of Goodness and Meek-*  
*ness. <sup>k</sup> He did not strive, nor cry, neither did any*  
*Man bear his Voice in the Streets, And this hath*  
*he established as the Badge and Character of his*  
*Disciples — <sup>1</sup> Learn of me, (saith he), for I am meek,*  
*and lowly in Heart. <sup>m</sup> A new Commandment I give*  
*unto you, that ye love one another; as I have loved*  
*you, that ye also love one another. By this shall all*  
*Men know that ye are my Disciples, if ye have Love*  
*one to another. <sup>n</sup> Christians are in Scripture pecu-*  
*liarily distinguished by the Title of the Brethren:*  
*We are represented as <sup>o</sup> one Body in Christ, and*  
*every one Members one of another. We are cemented*  
*and knit together by all the strongest, all the most*  
*engaging, endearing Ties imaginable; and there-*  
*fore the most perfect Harmony, and intimate*  
*Union ought to reign among us. <sup>p</sup> We should (as*  
*the Apostle speaks) endeavour to keep the Unity of the*  
*Spirit in the Bond of Peace. For there is one Body,*  
*and one Spirit, even as ye are called in one Hope of*  
*your Calling; one Lord, one Faith, one Baptism, one*  
*God and Father of all, who is above all, and through*  
*all, and in you all.*

<sup>2</sup> Phil. ii. 2. <sup>h</sup> 1 Pet. iii. 11. <sup>1</sup> Rom. xii. 18. <sup>k</sup> Matt.  
 xii. 19. <sup>1</sup> Matt. xi. 29. <sup>m</sup> Joh. xiii. 34, 35. <sup>n</sup> Acts  
 ix. 30 &c. <sup>o</sup> Rom. xii. 5. <sup>p</sup> Eph. iv. 3, &c.

Since



S E R M. Since therefore so great are our Obligations to  
 III. live in Peace and Unity, and at the same Time  
 so powerful the Temptations to *Strife and Division*, it may be necessary in the *Fourth* and Last Place, to lay down some Rules to direct our Practice in this Particular. These shall be chiefly such as have been suggested from what has been already said. *First* then, let us lay it down as an inviolable Maxim, never on any Pretence to do any Thing which our Conscience condemns. In all our Actions let the Law of *God* be our Rule, and our Conscience our Guide. Let us walk on steadily in the Way of the *Lord*, and *turn not aside, to the Right Hand, or to the Left*. Let no Temptation of Interest, or Affection, no Provocation, or Resentment, no Motives of Honour, no Fear of Disgrace, or Reproach, not even the endearing Ties of Friendship, or the sacred Laws of Gratitude, ever prevail on us to swerve from our known Duty. Let not our Zeal for the best of Causes, for Truth, Virtue, or Religion, ever tempt us to *do Evil, that Good may come*.

*Secondly*, as our Conscience ought to be our Guide, so let us take all possible Care that our Conscience be well informed. Let us always act on settled Principles, and, before we contend, know perfectly what it is we contend for. In all Affairs of Importance, which may become the Subject of Debate, or Occasion of Division, whether

ther they relate to the Principles of Religion, the SERM.  
III.  
Laws of Morality, or the particular Constitution  
of the Community, or Society we belong to, let  
us endeavour, as far as our Station and Abilities  
will permit, to learn the true State of the Ques-  
tion, and then we shall the better discern how to  
direct our Actions, and proportion our Zeal.

*Thirdly*, Let us avoid, as far as is possible, all  
violent personal Prejudices: Let us not be too  
vehement, either in our Aversion to, or Admira-  
tion of any of the Sons of Men. We are often  
most miserably deceived in our Opinions of Man-  
kind. The best of Men have their Failings; and  
few are so bad, as not to have some good Qua-  
lities. Let us therefore oppose no Man at all Ad-  
ventures, nor follow any Man implicitly. Let us  
judge for ourselves, and weigh the Nature and  
Consequences of our Actions, before we engage  
in them. Let no Attachment to those we esteem,  
nor Resentment against those we dislike, ever drive  
us into violent, or unjustifiable Measures.

*Fourthly*, Let us learn to govern our Passions.  
\* *Be not hasty in thy Spirit to be angry (saith Solo-  
mon); for Anger resteth in the Bosom of Fools.* Let  
us not be apt to take Fire at every Trifle; nor  
suffer our Zeal to exceed its proper Bounds, even  
where there may appear to be just Cause for it.  
We are all of us compassed with Infirmities, and

\* Eccles. vii. 9.

SER M. liable to be tempted: We should therefore bear  
 III. with the Eagerness of the passionate, and the  
 Prejudices of the ignorant and prepossessed; and  
 not oppose even Vice itself with railing *Accusa-*  
*tions*. In every Society *Offences* will happen. All  
 Men will not think and act aright; much less  
 will they think and act, just as we do. We should  
 therefore be prepared to meet with and bear Pro-  
 vocations, and should learn to moderate our Re-  
 sentment, and never, without the utmost Necessi-  
 ty, carry it so far, as to endanger the publick  
 Peace. ' We must put on, (*as the Elect of God, holy,*  
*and beloved*), *Bowels of Mercies, Kindness, Humble-*  
*ness of Mind, Meekness, Long-suffering, forbearing*  
*one another, and forgiving one another, if any Man*  
*have a Quarrel against any; even as Christ forgave*  
*you, so also do ye.*

Finally, and above all these Things, put on Cha-  
 rity, which is the Bond of Perfection. ' Let all  
 Bitterness, and Wrath, and Anger, and Clamour,  
 and Evil-speaking be put away from you, with all  
 Malice. Let us judge of Persons, and Actions,  
 with Candour, and Good-nature. Let us learn  
 to distinguish between the Man and his Princi-  
 ples; oppose these with a suitable Zeal, but treat  
 him himself with Kindness and Gentleness, ' in  
 Meekness instructing those that oppose themselves, if  
 God peradventure will give them Repentance to the

' Col. iii. 12, &c. ' Eph. iv. 31. ' 2 Tim. ii. 25, 26.  
 acknowledging



acknowledging of the Truth, that they may recover SERM.  
 themselves out of the Snare of the Devil. Let us III  
 put on that <sup>a</sup> Charity, which suffereth long, and  
 is kind; that Charity which envieth not, vaunteth  
 not itself, is not puffed up, doth not behave itself un-  
 seemly, seeketh not her own, is not easily provoked,  
 thinketh no Evil, rejoiceth not in Iniquity, but re-  
 joiceth in the Truth, beareth all Things, believeth all  
 Things, hopeth all Things, endureth all Things. This  
 is, as we have seen, the Badge and Character of  
 Christians; and without this we must not call our-  
 selves the Disciples of Christ, nor hope for any Be-  
 nefit from any Thing, which he hath done, or  
 suffered for us. <sup>w</sup> He that loveth not his Brother,  
 abideth in Death. He will be for ever excluded  
 from the peaceful Regions of the Blessed, and must  
 expect to dwell in everlasting Burnings, <sup>x</sup> where  
 there is wailing and gnashing of Teeth. There are  
 those evil and malicious Spirits, who could not  
 be at Peace in Heaven itself: There are the  
 mighty ones of the Earth, the Authors and Ring-  
 leaders of Wars, Rebellions, and Seditions; <sup>y</sup> who  
 caused their Terror in the Land of the Living. <sup>z</sup> But  
 the Souls of the Righteous are in the Hand of God; and  
 there shall no Torment touch them: They are in Peace,  
 placed far above the Storms and Tempests, which

<sup>a</sup> 1 Cor. xiii. 4, &c.      <sup>w</sup> 1 Joh. iii. 14.      <sup>x</sup> Matt.  
 xiii. 42.      <sup>y</sup> Ezek. xxxii. 26, 27.      <sup>z</sup> Wisd. iii. 1, 3.

SER M. disturb these lower Regions : \* *There the Wicked*  
 III. *cease from troubling; and there the Weary be at*  
*Rest.* There they enjoy the Society of God, and  
 his Blessed Angels, and Souls of the same mild  
 and peaceful Dispositions. There perpetual Love  
 and Harmony shall dwell : *Mercy and Truth shall*  
*meet together; Righteousness and Peace shall kiss*  
*each other.*

\* Job iii. 17.

SER.

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## S E R M O N IV.

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The Certainty of a Future State asserted  
and vindicated against the Exceptions of  
the late Lord BOLINGBROKE.

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ECCLES. XII. 14.

*God shall bring every Work into Judgment,  
with every secret Thing, whether it be good,  
or whether it be evil.*

**T**HESE are the Words of the Preacher, SERM.  
the Son of David, <sup>a</sup> to whom God had IV.  
given a wise and an understanding Heart, so  
that there was none like him before him, neither after  
him arose any like unto him. This is the Conclusion of  
his last Discourse, <sup>b</sup> the End of all his painful Re-  
searches, the final Result of his Wisdom, Know-  
ledge, and Experience. It must be confessed that

<sup>a</sup> 1 Kings iii. 12.

<sup>b</sup> See Chap. i. 13.



SERM. in this admirable Treatise there are some Things  
 IV. difficult, and hard to be understood, nor is it easy  
 to discover the Connection and Design of every  
 Part of it; but the main Scope and Intent of the  
 whole, the general Doctrine, which he would  
 infer, and inculcate, is very plain and obvious.  
 His great Design is to convince us of the Vanity  
 of all worldly Enjoyments, and teach us where-  
 in our true Happiness consists; viz. in the *Fear*  
*of God*, in Obedience to his Will here, and Ex-  
 pectation of a Reward from him hereafter. Thus  
 he opens his Discourse—*Vanity of Vanities, (saith*  
*the Preacher), Vanity of Vanities, all is Vanity.* And,  
 after having prosecuted this Subject at large  
 through the whole Book, he here in the Conclu-  
 sion gives us the Sum and Substance of the whole  
 —*Let us hear the Conclusion of the whole Matter,*  
*Fear God, and keep his Commandments; for this is*  
*the Whole of Man. For God shall bring every Work*  
*into Judgment, with every secret Thing, whether it*  
*be good, or whether it be evil.*

I shall endeavour to illustrate, and enforce the  
 Doctrine, as well of the Words before us, as of  
 this whole Book, by shewing, *First*, that God  
 is just; and good; and will render to every Man  
 according to his Deeds; *Secondly*, that such  
 Recompence is not bestowed in this Life; and  
 therefore, *Thirdly*, that there is Reason to ex-  
 pect it in another.

\* Chap. i. 2.

כי זה כל־האדם

That

\* That God is a Rewarder of them that diligently seek him, is the Foundation of all Religion, and his Justice and Goodness, as well as his Existence, have been generally acknowledged in all Nations and Ages. I am sorry to find it necessary to enter into the Proof of such Doctrines as these. But a late Writer has been pleased to call these great Truths in Question. He has found out an ingenious Contrivance of ridding himself of the Fear of God without the Absurdity of denying his Existence. † He has, it seems, considered the infinite Disproportion between God and Man; and therefore cannot admit of any immediate Communication between them. ‡ He cannot understand how God can interpose to reward, or punish Men in this Life, § and will allow neither natural nor moral Proof of another. ¶ He maintains that Justice, and Goodness in God, are not the same, as in the Ideas we frame of of these Perfections, when we consider them in Men, or when we reason about them abstractly in themselves, but that they are something transcendent, and of which we cannot form any true Judgment, nor argue with any Certainty about them. He distinguishes between the physical and moral Attributes of God: Every thing, says he, shews the Wisdom and Power of God, conformably to our Ideas of Wisdom and

SERM.  
IV.

\* Heb. xi. 6. † Lord Bolingbroke's Philosophical Works, Vol. i. p. 144. 8vo Edit. ‡ See Ib. Vol. v. p. 29, 83. &c.  
§ Vol. iii. p. 136. ¶ Vol. iv. p. 297, 357, &c.

SERM. Power, in the *physical World*, and in the *moral*: But  
 IV. every thing does not shew, in like manner, the Justice and Goodness of God, conformably to our Ideas of these Attributes in either. These Principles are manifestly subversive of all Religion, natural, or revealed. For, if God be neither good, nor just, in the common Sense of the Words, if he neither interposes to reward, nor punish Men, either in this World, or in another, it is plain we can have nothing to hope, or fear from him, and we are in just the same Condition, as if there was no God. We have no higher Motive, or Principle of Action, than has the *Atheist* himself, *having no Hope, and being without God in the World.* This Writer may extol the Perfection of the *Law of Nature*, and talk magnificently of God, and of his *Worship* and *Adoration*: But he has robbed the Law of its Sanction, taken away the Foundation of Worship, and deprived us of every reasonable Motive, and Principle of Action.

However he needs no other Confutation than his own Arguments. The very same Proofs, which he himself brings of the *physical Attributes* of God, demonstrate as fully his *moral Attributes*: The Works of God proclaim his *Goodness*, as loudly, as they do his *Wisdom*, or his *Power*. To use then his own Argument—<sup>\*</sup> *As far as we can discern, we discern these in all God's Works; and, where we can-*

<sup>\*</sup> Vol. v. p. 165.



not discern them, it is manifestly due to our Imperfec- SERM.  
IV.  
tion, not to his. God cannot be in any Instance evil,  
or unjust. This now is real Knowledge, or there is no  
such thing as Knowledge. We acquire it immediately  
in the Objects themselves, in God, and in Nature the  
Work of God. We know, for instance, what Good-  
ness is; we know, both intuitively, and by the Help  
of our Senses, that such as we conceive it to be, such  
it appears in the Work; and therefore we know demon-  
stratively that such it is in the Worker. <sup>1</sup> Again, this  
Author owns the general Tendency of Virtue to pro-  
mote Happiness, and Vice to produce Misery. He  
owns, that God has annexed natural Sanctions to the  
Law of Nature, that this Law is not only given, but  
executed, and that these Sanctions have their Effect so  
often, that they leave no Doubt concerning them. It  
appears then from his own Reasonings, and follows  
from his own Principles, that God is not only wise  
and powerful, but just and good. If indeed God is a  
good Being, (as all his Works bespeak him to be),  
and delights in the Happiness of his Creatures,  
it follows that all such Actions, as promote this  
Happiness, must be agreeable to his Will, and all  
such Actions as have a contrary Tendency, must  
be displeasing to him. And, since he wants neither  
Power nor Wisdom, it follows that he can, and  
will make a suitable Distinction between those who  
do good, and those who do evil. It is not indeed

<sup>1</sup> Vol. v. p. 10. &c. 100. &c.

SERMON. easy to conceive *Wisdom* in the *divine Nature* without *Goodness*. For what is *Wisdom*? <sup>a</sup> To choose the best End, and to proportion the Means to it, is our Author's own Definition of *Wisdom*: But no End can be called good, which does not terminate in the Happiness of intelligent Beings. The same Works of God therefore, which demonstrate his *Wisdom*, must at the same Time display his *Goodness*. Perfect *Wisdom* includes *Goodness* in the very Idea of it. *Wisdom* without *Goodness* degenerates into Craft; and *Power* devoid of *Justice* and *Mercy* would constitute an hateful and abominable Being, a Devil, and not a God. <sup>n</sup> This Author himself owns that all conceivable Perfections ought to be attributed to the Supreme Being. If therefore *Goodness*, and *Justice* are Perfections, they must undoubtedly belong to God; and if Injustice, and Want of Goodness are Imperfections, God must be absolutely free from them.

He is indeed perpetually contradicting himself. When he thinks proper to attack *Revelation*, he is forced to have Recourse to these same moral Attributes, which at other times he would persuade us are things transcendent, of which we can form no true Judgment, nor argue with any Certainty about them. <sup>o</sup> He charges St. Paul in very high Terms for teaching the Doctrine of *Predestination*; but, if we can form no true Judgment of God's moral At-

<sup>a</sup> Vol. iv. p. 323. <sup>n</sup> Vol. v. p. 167. <sup>o</sup> Vol. ii. p. 351.

tributes, how can we know that such Doctrine is inconsistent with them? <sup>SERM.</sup> He inveighs with great <sup>IV.</sup> Bitterness against the *Mosaical Law*, on Account of the Severities, which the *Israelites* were commanded to exercise on the People of *Canaan*; but how will he prove that such commands are incompatible, either with the *Justice*, or *Goodness* of God, if he can argue with no Certainty about these Attributes? <sup>1</sup> In other Places he censures Divines, as arraigning *Divine Providence* in the unequal Distribution of Good and Evil in this World. He attempts to shew, that the Evil which appears in the present Constitution of things is reconcileable with our Notions of the *Divine Perfections*. <sup>2</sup> He undertakes to defend the *Goodness* of God against *Divines* and *Atheists*; <sup>3</sup> and afterwards proceeds to vindicate the *Justice* of God, by Arguments drawn from our general or abstract Notions of human Justice, against the same Confederates. Thus (<sup>4</sup> as an excellent Writer has observed before me) the same Author, who had used his utmost Efforts to shew, in Opposition to the *Divines*, that moral Attributes, particularly *Justice* and *Goodness*, ought not to be ascribed to God, according to the Ideas we conceive of them, and that we cannot form any Judgment concerning them, takes upon him to vindicate those very Attributes against the

<sup>1</sup> Vol. iv. p. 140, &c.      <sup>2</sup> Vol. iv. & v. Fragm. 43, 44, 48, &c.      <sup>3</sup> Vol. iv. p. 328.      <sup>4</sup> Vol. v. p. 2. &c. 27, 28, 134.      <sup>5</sup> *Leland's View of Deistical Writers*, Vol. ii. p. 196.



SERM. *Divines, who, he pretends, are for destroying them.*  
 IV.

Nay he himself frequently ascribes the same *Attributes* to God; "talks of the *Divine Liberality* and *Goodness*; owns that *his Wisdom and Goodness are manifest from the Constitution of the World*; "calls himo *ur beneficent Creator*, \* and supposes it to be evident from the Law of Nature, that *God is our gracious and beneficent Lord and Master*. So difficult is it for the greatest Geniuses to dispute against such Truths as these without Self-Contradiction; and so great and natural is their Evidence, as to force themselves on the Minds and Thoughts of those, who take the greatest Pains to persuade themselves and others out of them.

This Person indeed seems to labour under great Confusion, for want of attending to one easy Distinction, between the Attributes of *God* considered in themselves, and considered in their Exercise. The Measures of infinite *Goodness*, or *Justice*, we presume not to determine; and equally incapable are we to judge of those of his *Wisdom*. But the Ideas of *Goodness* and *Justice*, in *God*, are the same as our Ideas of those Perfections in Men: We mean the same thing, when we say that *God* is good, or *just*, as when we say that any Man is so; and we may apply the same Definitions to both. *Goodness* consists in conferring suitable Happiness on proper Objects; and *Justice* consists in rendering to

\* Vol. iv. p. 333.    " Vol. v. p. 112.    \* Vol. iv. p. 30.

every one their Due. This we mean, when we SERM.  
call a Man *just*, or *good*: In the same Sense, though IV.  
in a higher Degree, is *God just*, and *good*. And  
to deny this, is to deny that *God* delights in the  
Happiness of his Creatures, or is disposed to ren-  
der to every one their Due; and is to say, that  
*God* has the *Wisdom* to know, and the *Power* to  
effect, but wants the *Will* to do, what is *just*, and  
*right*, and *good*. The same Distinction may be  
applied to our Superiors here on Earth. When  
we say that the King is *wise*, or *just*, or *good*, we  
mean the same, as when we say that any one of our  
Fellow-Subjects is so; but yet we cannot always  
judge what Measures his Majesty ought to take,  
or what, in particular Instances, *Wisdom*, *Justice*,  
or *Goodness*, may require of him. So far, then  
we readily allow, that, when we speak of *God's*  
Ways, we ought to speak with Caution, and  
Reverence; but yet surely we may be allowed  
to enquire what *God* is, and what we may rea-  
sonably expect from him. This is indeed *the*  
*Whole of Man*; for these very Purposes our Rea-  
son was given us.

This being premised, this Writer's Objections  
will receive an easy Solution. 1 We acknowledge  
with him, that *the Distance* between *God* and us is  
*immeasurable*; 2 and with *St. Paul*, that *his Judg-*

1 Vol. v. p. 95. Vol. iv. p. 358, &c. 2 Rom. xi. 33.

SERM. *ments are unsearchable, and his Ways past finding out.*  
IV.

But is there no Difference between knowing the Almighty to Perfection, and not knowing him at all? Because we presume not to prescribe to our Creator, and cannot judge in all Cases what his Goodness or Justice may require, will it follow that we have therefore no Idea of these Perfections, and can in no Case argue with any Certainty about them, or judge what may reasonably be expected from them? <sup>a</sup> This Writer himself argues, that *our Ideas of divine Intelligence and Wisdom may be neither fantastick, nor false, and yet God's Manner of knowing may be different from ours:* <sup>b</sup> And denies that it will follow, because we cannot frame full and adequate Ideas of these Attributes; nor answer every Question impertinent Curiosity may ask; that we have, properly speaking, no Knowledge at all of these Attributes, nor of the Manner in which they are exercised. I hope then we may be allowed to say the same of these moral Attributes; may affirm that our Ideas of them are neither fantastick nor false, and may presume to argue from them, that God is a Rewarder of them that diligently seek him, and an Avenger of him that doth Evil, though we pretend not to understand, or account for all the Measures of his Providence.

<sup>c</sup> Again it is objected, that we think it absurd to ascribe Temperance, or Fortitude to God, and there-

<sup>a</sup> Vol. v. p. 166. <sup>b</sup> Vol. v. p. 165. <sup>c</sup> Vol. iv. p. 297. 8.



fore ought not to *ascribe Justice and Goodness to him*, SERM.  
IV.  
according to our Notions of them. But the Reason

is plain. *Temperance and Fortitude* are not, absolutely speaking, Perfections: They are the Virtues of weak and imperfect Creatures, and founded on our Imperfection. We have Need of *Temperance*, and *Fortitude*, because we have Appetites and Passions to restrain. But *Goodness*, and *Justice* are, according to our Notions of them, absolutely Perfections, nor can we conceive an All-perfect Being without them. And yet, as to those other Virtues, we may reasonably say that *God* is, what those Virtues are in some Measure designed to make us, above all Sollicitation of Appetite or Passion.

Lastly, <sup>d</sup> we are told that *the moral Attributes of the Supreme Being are absorbed in his Wisdom*, <sup>e</sup> and may be conceived only as various Applications of one eternal Reason, which it becometh us little to analyse into Attributes. I have no Occasion to enter into any abstract and metaphysical Dispute about the Manner of conceiving *God's Attributes*. It comes to the same thing, with Regard to the Point in Hand, whether we conceive *the Attributes of God* as distinct Perfections, or only as different Modifications, or Applications of one eternal Reason; whether we conceive *God*, as endued with *Justice, Goodness, and Wisdom*, or as always manifesting himself in

<sup>d</sup> Vol. iv. p. 327.

<sup>e</sup> Vol. ii. p. 67, 68.

SERM. such a Manner, as we might expect from a just,  
 IV. good, and wise Being. If we may expect from him  
 the same Measures, as we might from a kind Fa-  
 ther, or a just Judge, this is all we need contend for.

And therefore I shall proceed to our *Second En-*  
*quiry*, whether we receive such Measures in this  
 Life. And here again it is hard to be put on the  
 Proof of what we all see and feel. That there is  
 no true Happiness on this Side the Grave, and  
 that what Happiness there is is not distributed  
 equally, in Proportion to Men's Deserts, has been  
 in all Ages Matter of universal Complaint. *'The*  
*Son of David, the King of Jerusalem, who was come*  
*to great Estate, had great Experience of Wisdom, and*  
*had seen all the Works that are done under the Sun,*  
*found, after the most curious and diligent Search,*  
*that all was Vanity and Vexation of Spirit.* And not  
 only the Preacher declares that *all is Vanity*, but  
 the same has been acknowledged by all Nations  
 and Degrees of Men, and most sensibly felt, and  
 most freely acknowledged by the wisest and best  
 of Men. But one, who seems to think himself  
 wiser than all these put together, *pronounces*  
*that the general State of Mankind here is a State,*  
*not only tolerable, but happy.* Nay he calls it un-  
 pardonable Presumption, an Arraignment of God's  
 Providence, and little better than *Atheism*, to com-  
 plain of the Evils of our present State. <sup>b</sup> In other

<sup>f</sup> Eccles. i. 1, &c.    <sup>s</sup> Vol. iv. p. 361, 386, &c.    <sup>a</sup> p. 366

Places he argues, that God may have produced such S E R M.  
Creatures, as we are, relatively to that Chain, whereof IV.  
we make a necessary Link, <sup>1</sup> and that the seeming Im-  
perfection of the Parts is necessary to the real Perfec-  
tion of the Whole; <sup>k</sup> that we differ only in Degree,  
not in Kind, from the Beasts of the Field, and there-  
fore should be contented with a Degree of Hap-  
piness little superior to theirs, and should not  
think it any Indignity offered to our Nature, if we  
should return to the Earth from whence we came, since  
it is common to all the Animal Kind. Hopeful and  
comfortable Doctrines these! But how came he  
to think so meanly of Human Nature? That  
Man far excels the Beasts of the Field, his own  
great Abilities, however ill employed, exhibit an  
illustrious Proof. He himself, in the very Pages  
just now cited, acknowledges it to be a peculiar  
Advantage of Man, that he is a Creature capable of  
knowing, of adoring, and worshipping his Creator,  
capable of discovering his Will. And does it not  
from hence follow, that Man, and Man alone of  
all the Animal Kind, is a moral Agent? And  
may we not conclude, that his Creator will expect  
an Account from him how he has obeyed that  
Will, which he has made him capable of discover-  
ing, and will recompence him accordingly? Ano-  
ther remarkable Particular, in which Man differs  
from all other Animals, is that Conscience, which

<sup>1</sup> p. 385.

<sup>k</sup> p. 396, 397.



S E R M. all Men have of their own Actions, and that inward Judgment, which they necessarily pass upon them in their own Minds, <sup>1</sup> *their Conscience bearing Witness, and their own Thoughts accusing, or else excusing them.* May we not from hence again conclude that *Man* is an accountable Creature? May we not look on this Judgment of Conscience as a Proof and Earnest of a Judgment to come? <sup>2</sup> *If our Heart condemn us,* says St. John, *God is greater than our Heart, and knoweth all Things.* Farther, the Happiness which Beasts here enjoy, seems fully proportioned to their Capacities. They look no farther than the Gratification of their sensual Appetites; and, when these are satisfied, appear to be sufficiently happy. But the Happiness of *Man* consists not in any worldly Enjoyments. The best and wisest of Men have felt, and confessed, that nothing in this World could either answer their Expectations, or satisfy their Desires, <sup>3</sup> *but that all was Vanity and Vexation of Spirit, and there was no Profit under the Sun.* Since therefore we find ourselves so much above the World, as not to be satisfied with all its Enjoyments, may we not from hence conclude that this Life is not our final, or only State, but that there is another, and a better Life to come? Lastly, the Desires of the Brute Creation seem to be in a Manner confined to present Objects: Or, if some

<sup>1</sup> Rom. ii. 15.    <sup>2</sup> 1 Joh. iii. 20.    <sup>3</sup> Eccles. ii. 11.

of them seem to lay in Provision for Futurity, yet their Foresight is very short, and confined within very narrow Limits. They form no Schemes for distant Events; and seem to be void of all Care, or Anxiety, about what may happen, either to themselves, or their Offspring hereafter. *Man* alone extends his Views, and his Cares, to distant Futurity. He is solicitous about what may happen even after his Death, and interests himself in the Events of Ages to come. Add to this the necessary Desire of Immortality implanted in all Men, the Hope of future Reward, and the Apprehension of Punishment, so natural to all Mankind, of which we find Evidence in all Nations and Ages.

Nay, in this we seem to have our Author's Concurrence — ° *Human Life*, says he, *is chequered variously with Good and Evil; and, as the Good has often some Alloy, so the Evil is softened by many Circumstances, even by Habit, and above all by Hope, that cordial Drop, which sweetens every bitter Potion, even the last.* See here again the Force of Truth, which perpetually recoils upon this Writer, and meets him in every Thought. Here is, I think, a full Acknowledgement that there is no compleat Happiness on this Side the Grave. Not only the Good is debased with Alloy; but we must suffer many Evils, and drink many bitter Potions.. And

° Vol. iv. p. 382.

SERM. *Hope* is, it seems, necessary to *sweeten* these *bitter*  
 IV. *Potions*. But what *Hope* is this? What reasonable  
*Hope* can make these *Potions* palatable? What  
*Hope* can *sweeten* even the last, but only the *Hope* of  
*Immortality*? And, if *God* has implanted such a  
*Hope* in us, he surely has not done it only to amuse,  
 and deceive us. What then must we think of the  
 Man, who would deprive us of this *Hope*, and leave  
 us to drink the very Dregs of this *bitter* Cup,  
 without any Cordial, or Comfort, to *sweeten* the  
 Draught, or support us under it? Since therefore  
 there are so many seeming Imperfections in this  
 our present State, since there is here not only a  
 lower Degree of Happiness allotted us, no Way  
 suited to our Capacities, Desires, and natural Hopes,  
 but also many *bitter Potions* administered to us,  
 many *fore Evils* given to the Sons of Men to be ex-  
 ercised therewith, may we not without Presump-  
 tion, and without any Arraignment of *God's Pro-*  
*vidence*, infer that this Life is not our only, or our  
 final State?

Our Author thinks that *God* may have produced  
 such Creatures, as we are, relatively to the Chain,  
 whereof we make a necessary Link; though, accord-  
 ing to him, *Mankind* seems to be such a Link in  
 the Chain of Beings, as touches on no other Part.  
 May we not with better Reason, and more Con-  
 sistency, conclude, that this our present State is  
 only one small Link in the great Chain of Provi-  
 dence,



dence, and that *the seeming Imperfection of the Parts* SERM,  
*is necessary to the real Perfection of the whole?* And, IV.

to borrow again his Language, *all the Phænomena agree hereto.* If we consider this Life as a *Pilgrimage*, a State of Probation, we shall find that God has wisely suited every Thing to our Circumstances here. <sup>p</sup> *He bath* (as Solomon here elegantly expresses it) *made every Thing beautiful in its Time.* He deals out to us such a Measure of Enjoyments in this World, as may make our Journey tolerably easy and comfortable, but not such as should make any reasonable Man willing to take up his Abode here. Is our *Life chequered with Evils?* <sup>1</sup> *They are given to the Sons of Men to be exercised therewith;* to try our Virtue; to prepare, and qualify us for a better State. Are many *bitter Potions* prepared for us? These *Potions* are medicinal; <sup>r</sup> and these *light Afflictions*, which are but for a Moment, will work for us a far more exceeding and eternal Weight of Glory. <sup>s</sup> And this Hope has God set before us, as a strong Consolation in this our Pilgrimage, an *Anchor of the Soul, both sure and stedfast.*

This will appear in a still stronger Light, if we consider the promiscuous and unequal Distribution of Good and Evil in this Life. <sup>t</sup> *That there be just Men, unto whom it happeneth according to the Work of the Wicked;* and that again *there be wicked Men,*

<sup>p</sup> Ecclef. iii. 11. <sup>1</sup> i. 13. <sup>r</sup> 2 Cor. iv. 17. <sup>s</sup> Heb. vi. 18, 19. <sup>t</sup> Ecclef. viii. 14.

SERM. to whom it happeneth according to the Work of the  
IV.

*Righteous*, has been a common Complaint in all Ages. Nor can this be denied without contradicting universal History, and constant Experience. Our Author labours to puzzle and perplex what he cannot deny. " He says *we cannot ascertain who are good, or evil; happy, or unhappy*. But, if we cannot do this in all Cases, can we do it in none? Will not every Man's Experience furnish him with notorious Instances of suffering Virtue, and prosperous Vice? Are there not frequent Examples of Men's forfeiting the good Things of this Life, nay Life itself, by a steady Adherence to the Principles of Virtue and Honour? And again of wicked Men, *who have their Portion in this Life*, who obtain Riches, Honours, and Preferments, by notorious and bare-faced Villany? And does not every History we can take in Hand afford us innumerable such Instances? " Does not he himself own, that *God makes his Sun to rise upon the Evil and the Good, and involves the Innocent with the Guilty in great Calamities?* " Does not he make this an Objection against the moral Attributes of God, that they cannot be discerned in the Conduct of his Providence, *and that the Phenomena are in several Cases repugnant?* How then will he answer himself? Will he say that God has implanted in

\* Vol. v. p. 5, &c.

" Vol. iii. p. 412.

\* Ibid.

† Vol. iv. p. 304.

every Man a *Moral Sense*? \* But this, he tells us, *it is whimsical to assume.* Or that Virtue is self-sufficient to its own Happiness? \* But for this very Tenet he condemns the *Stoicks*.

SERM.  
IV.

<sup>b</sup> But we are told, that *the general Tendency of Virtue is to promote Happiness, and of Vice to produce Misery.* Very true; but since this general Tendency may be so often, and so unavoidably, thwarted by the Constitution of Things, or the Agency of wicked Men, there seems to be but ill Provision made in this World for the Happiness of the Good, and but slender Motives left for the Practice of Virtue.

<sup>c</sup> But it is said, that *national Virtue, and national Vice, have always produced national Happiness, and national Misery, in a due Proportion;* and that *these are the great Sanctions of the Law of Nature.* This is neither true, nor to the Purpose, if true. Did this great Proficient in *the Study of History* never read of any violent perverting of Justice and Judgment among Nations? Do Wars always end with Success on the Side of Justice? And do national Calamities make due Distinction between the Land of the Righteous, and that of the Wicked? Have there not been, and are there not still, Nations, who have scrupled no Injustice, Fraud, or Perjury, to extend their Conquests, or advance their Glory? And have not such Means too often succeeded, to

<sup>a</sup> Vol. v. p. 109.

<sup>a</sup> Ib. p. 17.

<sup>b</sup> Ib. p. 10, &c.

<sup>c</sup> Ib. p. 100.



SERM. the Loss, or Extirpation of innocent People? Be-

IV.

fides, national Good, or Evil, has not always, nor commonly, a necessary, or immediate Influence on particular Persons. A Man may serve his own private Interests by plundering, betraying, and selling his Country. Such a Man may live, and die, in Peace and Plenty, and little concern himself what becomes of his Country after his Decease, or even before. <sup>d</sup> A Providence then that regards Men collectively, not individually; <sup>e</sup> and a Sanction to collective Bodies of Men, which reaches not to Particulars, are mere Platonick Ideas, which never did, and never can exist.

<sup>f</sup> But the Punishment of Individuals is, it seems, left to the Discipline of those Laws, which every Society makes for its own Sake. Human Laws are indeed useful, and necessary, to restrain the Overflowings of Ungodliness; but they cannot be any sufficient Sanction of the Law of Nature. They may be evaded, by Power, Fraud, or Corruption; and, if Judges, Juries, and Witnesses, are not under some higher Restraint, can never be executed. They cannot bring every Work into Judgment. They can at best take Cognizance only of Overt-Acts; but every secret Thing must be reserved to the Judgment of that great Day, <sup>g</sup> when God shall judge the Secrets of Men by Jesus Christ.

<sup>d</sup> Vol. v. p. 110.  
ii. 16.

<sup>e</sup> Ib. p. 100.

<sup>f</sup> Ib. <sup>g</sup> Rom.

To sum up then the whole. We find that <sup>h</sup> God SERM. IV.  
*hath not left himself without Witness* in this World.

He hath made Virtue naturally productive of Good, and Vice of Evil, both with regard to collective Bodies, and private Persons. And he sometimes makes bare his Arm, and interposes in a signal Manner, for the Protection of the Righteous, or Punishment of the Wicked. <sup>1</sup> He hath also appointed *Civil Government for the Punishment of Evil-doers, and for the Praise of them that do well.* These Provisions may be sufficient to lay some Restraint on the Wicked, and to preserve some tolerable Order, and Peace, in the World. But notwithstanding this, we see the natural Tendency of Virtue and Vice often thwarted, and defeated, by *the cunning Craftiness of wicked Men.* Nor does God always, or generally, interfere to prevent these Irregularities. As long as we live in the midst of a wicked and corrupt World, Virtue will often meet with that Reproach, and Discouragement, which ought to attend Vice; and Vice will meet with that Encouragement, and Success, which is the just Reward of Virtue. Nor do we therefore arraign the *Justice, Goodness, or Wisdom, of God*: No, we own all this to be *right*, and can assign several good Reasons, why it may, and should be so, in a State of Probation and Trial. But we say, that God's providential Dispensations here appear plainly to be only

<sup>h</sup> Acts xiv. 17.

<sup>1</sup> 1 Pet. ii. 14.

SERM. the Outlines of some grand Design, which at once  
 IV. teach us to admire the Skill of the Designer, and  
 to expect his finishing Hand. <sup>k</sup> *Lo, these are Parts  
 of his Ways, saith Job, but how little a Portion is  
 heard of him? But the Thunder of his Power who  
 can understand?*

And this leads us to our *Third* Proposition,  
 viz. that there is Reason to expect *a Day, in the  
 which God will judge the World in Righteousness.* The  
 Premisses indeed have anticipated the Conclusion.  
 It has been proved, that God is *just and good*, and  
 will *reward every Man according to his Deeds*: It has  
 been proved also, that no such *Reward* is dispensed  
 in this Life. It follows, according to the Principles  
 of Reason, that there is just Ground to expect it  
 in another. But, if these Conclusions should ap-  
 pear any way doubtful, or unsatisfactory, <sup>l</sup> *if our  
 Understanding is not able fully to comprehend them*, we  
 ought for that very Reason to embrace with Joy a  
 Revelation, which confirms these *pleasing Expecta-  
 tions*, and promises to us *Life and Immortality.* To  
 inspire us with these Hopes, <sup>m</sup> and to give us *Evi-  
 dence of things not seen*, was the great Design both  
 of the *Old and New Testament.* The Words before  
 us appear to contain a positive Declaration of a  
*Judgment* to come, especially if we consider the  
 Doctrine, and Scope, of the whole Book. <sup>n</sup> *The*

<sup>k</sup> Job xxvi. 14.

<sup>l</sup> See Vol. v. p. 125.

<sup>m</sup> Heb. xi.

1, &c.

<sup>n</sup> Eccl. i. 14.



Preacher frequently declares, and it is his whole Purpose and Design to shew, that *all here is Vanity and Vexation of Spirit.* ° He also declares, that in this World *all things come alike to all, there is one Event to the Righteous and to the Wicked.* He cannot therefore be here understood of any Judgment to be executed in this Life. ¢ Besides, in this very Chapter it is said, that at our Death, *the Dust shall return to the Earth, as it was; and the Spirit shall return unto God, who gave it.* As these Words plainly teach us the Immortality of the Soul, so my Text bids us expect a future Day, in which God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil. The Time would fail me to produce Authorities and Examples of this Faith among the ancient Jews: I shall only add, that ¤ we have our Saviour's express Authority, that this Doctrine is taught by Moses himself. ¤ And his Apostle has not only taught, but proved at large, that good Men of old lived in Expectation of a heavenly Country, and had Respect unto the Recompence of the Reward. We read that Enoch was translated, that he should not see Death, and that the Patriarchs, and Elders, died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pil-

° Eccl. ix. 2.

¢ xii. 7.

¤ Matt. xxii. 31, &c.

¤ Heb. xi.

SERM. *grims on the Earth.* Strange is it then, that any  
 IV. Writer should take it for granted, \* that Moses did not believe the Immortality of the Soul, nor future Rewards and Punishments, and that Solomon decides against it.

It is however universally acknowledged, that this Doctrine is most plainly taught, most frequently inculcated, and most earnestly insisted on in the *New Testament*. † Our Saviour himself declares, that *the Son of Man shall come in the Glory of his Father, with his Angels; and then he shall reward every Man according to his Works; "* that *the Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.* The same is the constant Language of all his Apostles. They declare to us *glad Tidings of good Things; "* great and precious Promises, † *eternal Life and Immortality, † a Crown of Glory, † a Kingdom which cannot be moved, † an Inheritance incorruptible, reserved in Heaven for us. †* They assure us, that *we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good, or bad.* The Pomp

\* Vol. iv. p. 153. Vol. v. p. 356.

† Matt. xvi. 27.

‡ Joh. v. 28, 29.

§ 2 Pet. i. 4.

¶ Rom. ii. 7.

‡ 1 Pet. v. 4.

§ Heb. xii. 28.

¶ 1 Pet. i. 4.

‡ 2 Cor. v. 10.

and Solemnities of that awful Day are described in SERM.  
the most beautiful and affecting Strains of divine IV.

*‘ We see the Son of Man coming in the Clouds of Heaven, with Power and great Glory; ‘Thousands of Thousands of Angels minister unto him; ‘the Dead, small, and great, stand before him; the Judgment is set; and the Books are opened. ‘ We hear the Shout, the Voice of the Archangel, and the Trump of God. ‘ For the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on Incorruption, and this mortal must put on Immortality. So when this corruptible shall have put on Incorruption, and this mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory. O Death, where is thy Sting? O Grave, where is thy Victory? What Heart exults not? What good Man <sup>h</sup> rejoices not with Joy unspeakable and full of Glory? Who can receive without Gladness and Triumph this Εὐαγγέλιον, these glad Tidings of Peace and Salvation, these, <sup>i</sup> which our Enemies themselves allow to be, joyful and pleasing Expectations?*

How then ought those to provoke our Indignation, who put from them this Word of God, and judge themselves unworthy of everlasting Life? Who receive this Gospel with Scorn and Contempt, and oppose

<sup>c</sup> Matt. xxiv. 30.

<sup>d</sup> Dan. vii. 10.

<sup>e</sup> Rev. xx. 12.

<sup>f</sup> 1 Theff. iv. 16.

<sup>g</sup> 1 Cor. xv. 52, &c.

<sup>h</sup> 1 Pet. i. 8.

<sup>i</sup> Vol. v. p. 125.



SERM. it with Calumny and Falshood? Who pursue the  
 IV. Feet of those, who *bring good Tidings of good Things,*  
 who publish *Salvation*, with the bitterest Malice and  
 Rancour? What shall we say, if the ablest Defenders  
 too of *Natural Religion* meet with the like opprobri-  
 ous Treatment, and even a Discourse against *Atheism*  
 cannot escape Censure? The Author has indeed  
 himself discovered what it was, which drove him to  
 this desperate Attempt. \* He tells us, that *Legisla-*  
*tors knew that Men would be flattered with Immorta-*  
*lity in any Shape, though the Consequence of it might*  
*be their own Damnation.* And the like Intimations  
 frequently occur. From whence we may reasonably  
 infer, that this Man was therefore unwilling to be-  
 lieve himself immortal, for Fear that *the Consequence*  
*should be his own Damnation.* <sup>1</sup> *For Wickedness, con-*  
*demned by her own Witness, is every timorous, and,*  
*being pressed with Conscience, always forecasteth grievous*  
*Things.* On the like worthy Motive we may pre-  
 sume he would deny the Ministry of *Angels*, or  
*Spirits.* <sup>m</sup> He cannot but allow, that there may be  
*Beings superior to Man*; but he would confine them  
 to *other Planets.* He is content to admit the Exist-  
 ence of a *God*, if he can but disarm him of his  
 Vengeance; and will allow as many other Beings of  
 a superior Rank, as we please, if he can but place  
 them far enough off, where they cannot hurt, or  
 disturb him.

\* Vol. i. p. 307.    <sup>1</sup> Wisd. xvii. 11.    <sup>m</sup> Vol. v. p. 89.

But the good *Christian's* Answer is very easy. SERM.  
He has sure and certain Means of escaping the Ter-  
rors of the Lord; and therefore is disquieted with  
no such Fears. <sup>n</sup> *His rejoicing is this, the Testimony*  
*of a good Conscience.* <sup>o</sup> *He has Peace with God through*  
*our Lord Jesus Christ; and rejoices in Hope of the*  
*Glory of God.* <sup>p</sup> *He finishes his Course with Joy, with*  
*a reasonable Assurance, and comfortable Expecta-*  
*tion, of a Crown of Righteousness, which the Lord,*  
*the righteous Judge, shall give him at that Day.*  
Though here upon Earth there is often one Event  
to the Righteous, and to the Wicked, though we have  
laboured in vain, and spent our Strength for nought,  
yet surely our Judgment is with the Lord, and our  
Work with our God. <sup>r</sup> The Day is coming, when  
the Lord God will wipe away Tears from off all Faces,  
and the Rebuke of his People shall he take away from  
off all the Earth. <sup>s</sup> Behold, he cometh quickly; and his  
Reward is with him, to give every Man according as  
his Work shall be. <sup>t</sup> Therefore, (as the Apostle speaks),  
my beloved Brethren, be ye stedfast, unmoveable, always  
abounding in the Work of the Lord, forasmuch as ye  
know that your Labour is not in vain in the Lord.

A Revelation, which sets before us such lively  
Hopes, so necessary to the Comfort of our Lives,  
and so conducive to the publick Welfare, ought,

<sup>n</sup> 2 Cor. i. 12.    <sup>o</sup> Rom. v. 1, 2.    <sup>p</sup> 2 Tim. iv. 7, 8.  
<sup>q</sup> If. xlix. 4.    <sup>r</sup> If. xxv. 8.    <sup>s</sup> Rev. xxii. 12.    <sup>t</sup> 1 Cor.  
xv. 58.

SERM. if not to be *embraced with Joy*, yet surely to be examined with Candour, and treated with Decency.

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The Person I have so often quoted <sup>u</sup> tells us, that *the Belief of future Rewards and Punishments could not fail to have some Effect on the Manners of Men, to encourage Virtue, and to restrain Vice: And that for this Purpose the Doctrine was strongly inculcated from Time immemorial; <sup>v</sup> that it has so great a Tendency to enforce Civil Laws, and to restrain the Vices of Men, that Reason, who cannot decide for it, on Principles of natural Theology, will not decide against it, on Principles of good Policy; <sup>x</sup> that the wisest Legislators have most, if not all of them, been extremely solicitous to inculcate this Doctrine: <sup>y</sup> And that, to make Government effectual to all the good Purposes of it, there must be a Religion; that this Religion must be national, and must be maintained in Reputation and Reverence.* Does it not then follow that he, who attempts to weaken and destroy the Force of all Arguments brought to prove a future State, is an *Enemy of all Righteousness*, an Encourager of Vice, and strikes at the Foundation of Law and Government? Does it not also appear by his own Confession, that *the national Religion ought to be maintained in Reputation and Reverence; and consequently, that all those who revile and ridicule it, ought to be severely censured.*

<sup>u</sup> Vol. iv. p. 207.

<sup>v</sup> Ib. p. 311.

<sup>x</sup> Vol. i. p. 307.

<sup>y</sup> Vol. iii. p. 330.



But of this I must leave others to judge; only SERM.  
IV.  
this the present Occasion, as well as this Writer, calls upon me to observe, that Religion and Civil Government ought mutually to assist, and support each other. It has been already shewn, that human Laws are not sufficient to secure the Practice of Virtue. If Men have no Dread of a Judgment to come, *no Fear of God, before their Eyes*, neither can Justice be administered, nor the Government supported. Where Magistrates are *just, ruling in the Fear of God*, where Judges are impartial, Juries uncorrupt, and Witnesses fear the Oath of God, the People will live in Peace and Security. \* *Happy are the People that are in such a Case; yea, blessed are the People who have the Lord for their God.* But where Principles of *Atheism* and *Irreligion* prevail, there will be *Confusion, and every evil Work*. Rapine and Oppression will triumph uncontrouled; and no Man's Property, or Life, can be safe. The Fountains of Justice will be stopped up, or poisoned, the wisest Laws will be defeated, and the best Constitution perverted. I am sorry to say, that the Truth of these Observations is almost every Day confirmed among us by woeful Experience. The Growth of Irreligion among all Degrees of Men, but especially among those of the lower Rank, is such as may well fill every wise and serious Man with dreadful Apprehensions. Our Courts have

\* Psal. cxliv. 15.

SER M. within these few Years seen most alarming Effects  
 IV. of it. If therefore any Persons of higher Rank  
 should think themselves above the Restraints of Religion, yet it might well be hoped they would keep their Opinions to themselves; and would endeavour, for the Publick's Sake, and for their own Sake, to prevent such Notions from spreading among the Populace.

But, as Religion is necessary for the Support of Government, so on the other Hand it must be acknowledged, that Religion alone without good Government is not sufficient to restrain the lawless and disobedient. \* *Because Sentence against an evil Work is not executed speedily, (saith Solomon), therefore the Heart of the Sons of Men is fully set in them to do Evil.* The Principles of Religion can influence those only, who are fully persuaded of them, and seriously consider them. And therefore the Sword of Justice is necessary, *to execute more speedy Wrath upon him that doth Evil,* and to strike Terror into those who have hardened themselves against the Terrors of Conscience, and the Judgments of God. Without these salutary Provisions we could have no Security for our Properties or Persons; the weakest must fall a Prey to the strongest, and the best Men would be the most exposed to Craft and Violence. From hence it follows on the one Hand, that Religion, and all Men, or Bodies of Men, set apart

\* Ecclef. viii. 11.

for the Service of Religion, may reasonably expect SERM.  
from their Governors due Support, Countenance, IV.

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and Encouragement. And on the other Hand, all good Men, and especially those whose Office it is to teach and enforce the Practice of Virtue and Piety, should be ready to pay all due Obedience and Respect to their Civil Governors, <sup>b</sup> *whether it be to the King, as supreme, or unto Magistrates, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well.*

Finally, my Brethren, let all of us, high and low, live as those who must give an Account of themselves to God. Since we look for such Things; since we are assured that God will bring every Work into Judgment, let us be diligent that we may be found of him in Peace, without Spot, and blameless.

Let these anniversary Solemnities put us in Mind of a still more awful Day, <sup>c</sup> when all of us, both *small and great, must stand before the Judgment-Seat of Christ.* Let all of us prepare for that Day, and live as those who must be accountable for every Action, Word, and Thought. Let those, who here sit in the Seat of Judgment, reflect that they themselves must one Day be judged. Let them remember the solemn Charge of *Jehoshaphat* — <sup>d</sup> *Take heed what ye do; for ye judge not for Man, but for the Lord, who is with you*

<sup>b</sup> 1 Pet. ii. 13, 14.

<sup>c</sup> Rev. xx. 12. Rom. xiv. 10.

<sup>d</sup> 2 Chr. xix. 6, 7.



SERM. in the Judgment. Wherefore now, let the Fear of

IV.

God be upon you, take heed and do it; for there is no Iniquity with the Lord our God, nor Respect of Persons, nor taking of Gifts. Let those who are called upon to give Oath in these Courts of Judicature, consider that \* *God is not to be mocked.* An Oath is a solemn Appeal to God Almighty as our Witness, and as our Judge. Beware therefore how you vouch his Testimony for any Thing, which you cannot avow before his Judgment-Seat. Let all of us remember the strict Account we must one Day make: Let us consider, that † *without Holiness no Man shall see the Lord*; that nothing but a sincere and hearty Endeavour to perform every Part of our Duty can recommend us to the Favour of our Judge. Wicked Men too often find Means of escaping the Justice due to them in this World. They may contrive to conceal their Crimes from publick View: They may deceive, or bribe, or over-awe those, who should bring them to Justice. But they must one Day appear before him, ‡ *who is a Discerner of the Thoughts and Intents of the Heart, before whose Eyes all Things are naked and open.* § *He regardeth not Persons, nor taketh Reward.* No Riches can bribe, no Power controul, no Eloquence persuade, no Art deceive him. He shall bring every Work into Judgment, with every

\* Gal. ii. 3.

† Heb. xii. 14.

‡ Heb. iv. 12, 13.

§ Deut. x. 17.

*secret Thing, whether it be good, or whether it be evil.* How foolish then must the Hypocrite appear, who takes Pains to appear righteous in the Eyes of Men, but takes no Care to approve himself to *the Judge of all the Earth?* He may conceal his Crimes from Men like himself, whose Censure, or whose Wrath can affect him only in this Life; but he cannot hide them from the all-seeing Eye of God, <sup>i</sup> *who is able to destroy both Soul and Body in Hell.* <sup>k</sup> *Doth not he that pondereth the Heart, consider it? And he that keepeth thy Soul doth not he know it? And shall not he render to every Man according to his Works?* <sup>l</sup> *Cleanse therefore your Hands, ye Sinners, and purify your Hearts, ye double-minded.* <sup>m</sup> *Cease to do evil, learn to do well. Fear God, and keep his Commandments, And <sup>n</sup> let your Loins be girded about, and your Lights burning: <sup>o</sup> And watch and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man.*

SERM.  
IV.

<sup>i</sup> Matt. x. 28.

<sup>k</sup> Prov. xxiv. 12.

<sup>l</sup> Jam. iv. 8.

<sup>m</sup> If. i. 16, 17.

<sup>n</sup> Luk. xii. 35.

<sup>o</sup> Luk. xxi. 36.

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## S E R M O N V.

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Christ the LORD of Glory.

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J O H. XII. 41.

*These Things said Esaias, when he saw his  
Glory, and spake of him.*

SERM.  
V.

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**V**ARIOUS have been the Opinions concerning the Manifestations of the Son of God in the *Old Testament*. Some have treated all Proofs of our *Saviour's Divinity* drawn from hence with no small Contempt, and have thought the *Old Testament* of very little Use in settling this Controversy. A celebrated Writer, who has professed to give us *the Scripture-Doctrine of the Trinity*, has in a Manner wholly omitted all Texts of the *Old Testament*; and some, who have been zealous Assertors of our *Lord's true Divinity*, have either neglected, or spoken slightly



ingly of the Proofs to be drawn from the *Old Te- SERM.*  
*stament.* On the other Hand, there are some who V.  
 find this Doctrine in every Ceremony, History,  
 and Precept, and fetch it out of every Word and  
 Syllable. These Writers have given us such my-  
 stical and arbitrary Interpretations of *Scripture*, as  
 have hurt the Cause, which they so zealously es-  
 pouse; and have thrown no small Discredit on  
 the Proofs of our *Lord's Divinity*, which may justly  
 be drawn from the *Law* and the *Prophets*. The  
 most safe and reasonable Way of proceeding in  
 such an Enquiry will be, by *comparing spiritual*  
*things with spiritual*, and examining those Passages  
 of the *Old Testament*, which are cited, and applied  
 to our *Saviour* in the *New*.

To this End I have pitched on this Text in  
 the Gospel of St. *John*, <sup>a</sup> where the *Evangelist*  
 quotes a Passage from the Prophet *Isaiab*, which  
 foretells the Infidelity of the *Jews*, and the ill  
 Reception which our *Saviour* met with from them,  
 and then adds in the Words of my Text — *These*  
*Things said Esaias, when he saw his Glory, and spake*  
*of him.* The Person spoken of here is undoubtedly  
 our *Lord Jesus Christ*: It was he of whom the  
*Evangelist* was speaking before: It was he, who  
*had done so many Miracles before the Jews, and yet*  
*they believed not on him.* It <sup>b</sup> was therefore he,

<sup>a</sup> If. vi. 10.

<sup>b</sup> But it is said, that *when Esaias saw the Glory of God the*  
 Father

SERM. and no other, of whom *Esaïas* spake, and whose  
 V. *Glory he saw.*

Let us then turn to the Prophecy of *Isaiab*, and there we read thus — ‘ *In the Year that King Uzziab died, I saw also the Lord sitting upon a Throne, high, and lifted up, and his Train filled the Temple.*

*Father revealing to him the Coming of Christ, he then saw the Glory of him, who was to come in the Glory of his Father at the End of the World. Clarke’s Script. Doctr. 2d Edit. p. 93.* But how is it the *Glory of him*, if it is not *his*, but *his Father’s Glory*? Or how could *the Glory*, in which our *Lord* is to appear at the End of the World, be *the Glory*, which *Esaïas* saw 2000 Years ago? We are told that *Esaïas*, in beholding the *Glory of God*, and in receiving from him a Revelation of the *Coming of Christ*, saw, that is foresaw, the *Glory of Christ*, just as *Abraham* saw, that is foresaw, his Day, and was glad. *Ib.* But what Authority has this Writer to alter *saw* into *foresaw* in either of these Texts? In the latter our *Saviour’s* Authority is directly against him: He explains what he had before said by adding — *Before Abraham was, I AM.* In the present Case the Words are too plain to admit of such an Evasion. *Isaiab* tells us, that *in the Year that King Uzziab died, he saw an Appearance of Glory*; and *St. John* says, that at the Time when he delivered the Prophecy cited, *he saw the Glory of Christ* — *These things said Esaïas, when he saw his Glory.* From hence it is plain to any common Understanding, that the *Glory* which *Esaïas* did then see, was *the Glory of Christ*, and not only a Type or Emblem of some future *Glory*, with which he is not even as yet invested. Besides, the Prophecy here cited was not a Revelation of *the Glory of Christ*, but of the inglorious Treatment, and Contempt, which he met with from the *Jews*.

‘ *Is. vi. 1, &c.*

*Above*

*Above it stood the Seraphims, each one had six Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. And the Posts of the Door moved at the Voice of him that cried, and the House was filled with Smoke. Then said I, Wo is me, for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips; for mine Eyes have seen the King, Jehovah the Lord of Hosts.—And soon after follows the Prophecy cited by the Evangelist. Here we see that the Person, whose Glory Isaiah saw, was the Lord sitting upon a Throne in the Temple, the King, Jehovah the Lord of Hosts. <sup>d</sup> Jehovah is the proper and incommunicable Name of the Supreme God, and denotes an eternal, immutable, and necessary Existence. <sup>e</sup> This is his Name, by which he himself hath chosen to distinguish himself—I AM that I AM—This is his Name for ever, and this is his Memorial unto all Generations. The Lord of Hosts is another peculiar Title of the Supreme God. <sup>f</sup> The great, the mighty God, the Lord of Hosts is his Name—saith the Prophet Jeremiab. <sup>g</sup> Lo he that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought—Jeho-*

<sup>d</sup> See *Vind.c. Doctr. Trin.* and Authors there cited, Part 1. p. 61, &c.

<sup>e</sup> Exod. iii. 15. Psal. cxxxv. 13.

<sup>f</sup> Jer. xxxii 18.

<sup>g</sup> Amos iv. 13.



S E R M. *vah, the God of Hosts is his Name* — saith the Prophet *Amos*. And lastly, *Isaiab* thus expresse himself — <sup>h</sup> Thus saith *Jehovah* the King of *Israel*, and his Redeemer the Lord of Hosts, *I am the first, and I am the last, and besides me there is no God*. God is by some supposed to be called the Lord of Hosts, because he was <sup>i</sup> the God of the Armies of *Israel*, <sup>k</sup> the Lord mighty in Battle. But I should rather think that God is so called, because he is attended and worshipped by the heavenly Host — <sup>l</sup> I saw the Lord *Jehovah*, (saith *Micaiah* the Prophet to *Abab*), sitting on his Throne, and all the Host of Heaven standing by him — <sup>m</sup> Praise ye him all his Angels, (saith the Psalmist), praise him all his Hosts. And this Title is most properly attributed to God, as residing in the Sanctuary, because there he was supposed to sit on his Throne, attended by his Retinue of Angels. Accordingly, he is often stiled <sup>n</sup> the Lord of Hosts, who dwelleth between the Cherubims. In either of these Senses, the Lord of Hosts can be no other than the most High God, <sup>o</sup> whose is the Battle, and who alone governs the Events of War; <sup>p</sup> whom alone the Host of Heaven worshippeth, <sup>q</sup> and Thousands of Thousands minister unto him. Accordingly, we find this Person, whose Glory *Isaiab* saw, attended by the Seraphims, who

<sup>h</sup> *Is.* xliv. 6.<sup>i</sup> *1 Sam.* xvii. 45.<sup>k</sup> *Psal.* xxiv. 8.<sup>l</sup> *1 Kings* xxii. 19.<sup>m</sup> *Psal.* cxlviii. 2.<sup>n</sup> *1 Sam.* iv. 4.<sup>2</sup> *Sam.* vi. 2.<sup>2</sup> *Kings* xix. 15.<sup>o</sup> *2 Chron.* xx. 15.<sup>p</sup> *Neh.* ix. 6.<sup>q</sup> *Dan.* vii. 10.

pay Worship and Honour to him, crying—*Holy, Holy, Holy, is the Lord of Hosts.* That he who sat on the Throne was the Lord of Hosts, appears from V. 5; and the Form of Doxology here used is nearly the same with that, 'in which the four living Creatures in the Revelations give Glory to him that sat on the Throne. Since therefore it appears from my Text, that Christ was the Person, whose Glory Esaias saw, it follows that he is *Jehovah, the Lord of Hosts*, he whom the Angels of God worship, the true and living God.

But this Doctrine will receive farther Confirmation, if we consider what was the Vision, which *Isaiab* here saw. It was a glorious Appearance of the Lord sitting upon a Throne in the Temple, attended by his Angels. Let us then enquire who was this Lord, who sat there, and who usually appeared in Glory there. I shall not here consider any Appearances of God on Mount Sinai, or elsewhere, before the Delivery of the Jewish Law, though from these some Light might be thrown on the Subject before us. I shall begin with 'the Command of God 'the Lord Jehovah to Moses, to make him a Sanctuary, that he might dwell amongst them, In this he commanded him to place an Ark, and a Mercy-Seat above upon the Ark, and at the two Ends of the Mercy-Seat two Cherubims of Gold. "And there (saith the Lord Jehovah to Moses) will I meet

† Rev. iv. 8. \* Exod. xxv. 8, &c. † See V. 1. " V. 22.

S E R M. *with thee, and I will commune with thee, from above*  
 V. *the Mercy-Seat, from between the two Cherubims,*  
*which are upon the Ark of the Testimony, of all things*  
*which I will give thee in Commandment unto the*  
*Children of Israel, And after the Tabernacle, and*  
*its Furniture, was set up, \* we read that a Cloud*  
*covered the Tent of the Congregation, and the Glory*  
*of the Lord Jehovah filled the Tabernacle. We read*  
*again Num. vii. 89. that Moses heard the Voice of*  
*one speaking to him from off the Mercy-Seat, that was*  
*upon the Ark of the Testimony, from between the two*  
*Cherubims. And again Lev. xvi. 2. we read that*  
*the Lord Jehovah said unto Moses, Speak unto Aaron*  
*thy Brother, that he come not at all Times into the Holy*  
*Place, within the Vail, before the Mercy-Seat, which*  
*is upon the Ark, that he die not; for I will appear in*  
*the Cloud upon the Mercy-Seat. Lastly, \* we read*  
*that when Solomon built his Temple, the Cloud filled*  
*the House of the Lord Jehovah, so that the Priests*  
*could not stand to minister, because of the Cloud; for*  
*the Glory of the Lord Jehovah had filled the House of*  
*the Lord Jehovah. It appears from these Passages,*  
*that he, who dwelt in the Sanctuary, was the*  
*Lord Jehovah, the God of Israel, the same, who*  
*gave Laws and Commandments to Moses, † and*  
*that he manifested his Presence there by a visible*  
*Appearance of Glory, or bright Light, encompassed*

\* Exod. xl. 34.      \* 1 Kings viii. 10, 11.      † See also  
 Num. xvi. 19, 42. xx. 6. Psal. xviii, 11, 12. xcvi. 2. 1. 2.  
 with



with Clouds and thick Darknefs, and fhining forth sometimes with a lefs, and sometimes with a greater Degree of Luftre. <sup>a</sup> Hence we find, that when *the Glory of the Lord filled the Temple*, Solomon spake, *The Lord Jehovah said that he would dwell in the thick Darknefs. I have surely built thee an House to dwell in, a fettled Place for thee to abide in for ever.* And in other Scriptures God is said to <sup>a</sup> dwell among the Children of Israel; <sup>b</sup> to dwell in Zion; <sup>c</sup> to dwell in the Sanctuary; <sup>d</sup> his Dwelling-Place is said to be in Zion; <sup>e</sup> and he is said to have chosen Zion, and desired it for his Habitation. Here he fat, like a King on his Throne, in Glory and Majesty. *Isaiah saw him sitting on a Throne in the Temple:* <sup>f</sup> The Psalmist tells us that *God sitteth upon the Throne of his Holinefs, or upon the Throne of his Sanctuary.* <sup>g</sup> In another Psalm we read—*The Lord Jehovah reigneth—he sitteth between the Cherubims—Exalt ye Jehovah our God, and worship at his Footstool.* <sup>h</sup> He sat here attended by his Retinue of Angels—<sup>i</sup> *The Chariots of God (saith the Psalmist) are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai, in the Holy Place—The Cherubims in the Sanctuary are generally supposed to represent the chief Order of Angels; they are here*

<sup>a</sup> 1 Kings viii. 12, 13. <sup>a</sup> Numb. xxxv. 34. <sup>b</sup> Psal. ix. 11. <sup>c</sup> Exod. xv. 17. <sup>d</sup> Psal lxxvi. 2. <sup>e</sup> Psal. cxxxii. 13. <sup>f</sup> Psal. xlvii. 9.—כסא קדשו— <sup>g</sup> Psal. xcix. 1, 5. <sup>h</sup> See Mede's Works p. 343, &c. Tenison of Idolatry, Ch. xiv. <sup>i</sup> Psal. lxxviii. 17.

S E R M. placed as Attendants on the Throne of him, who  
 V. fat above; they had their Faces toward the Mercy-Seat in the Posture of Supplicants. \* And the same Emblems in the Book of *Revelations* are represented, as *giving Glory, and Honour, and Thanks; and falling down, and worshipping God that sat on the Throne.* The *Seraphim* in *Isaiab* are either the same with the *Cberubim*, or rather some other Order of Angels: We find them here attending on, and ministring unto, *God in the Temple; they veil their Faces before him who sat on the Throne, and give Glory to him.* The *Holy of Holies* has always been esteemed an Emblem of *Heaven.* <sup>1</sup> The *Apostle* expressly tells us, that these things *served unto the Example, and Shadow, of heavenly things;* <sup>m</sup> and that *the Tabernacle was a Figure for the Time then present of the true Holy Place, of Heaven itself.* Accordingly, we find *Heaven in Scripture called* <sup>n</sup> *the High and Holy Place,* <sup>o</sup> *the Sanctuary, the true Tabernacle;* <sup>p</sup> and *God is there represented as sitting on his Throne, and all the Host of Heaven standing by him.* <sup>q</sup> Accordingly, the *Psalmist* thus expresses himself—*Jehovah is in his holy Temple: Jehovah's Throne is in Heaven.*

In the first Chapter of the Prophet *Ezekiel* we have a more particular Description of this *Glory*

\* Rev. iv. 9. xix. 4.

<sup>1</sup> Heb. viii. 5.

<sup>m</sup> ix. 9, 24.

<sup>n</sup> If. lvii. 15.

<sup>o</sup> Psal. cii. 19.

Heb. viii. 2.

<sup>p</sup> 1 Kings

xxii. 19.

<sup>q</sup> Psal. xi. 4.

of the Lord. We read there of a *Vision*, which the SERM.  
*Prophet* saw—<sup>V.</sup> *And I looked, (says he,) and, behold,*  
*a Whirlwind came out of the North, and a great*  
*Cloud, and a Fire infolding itself, and a Brightness*  
*was about it, and out of the midst thereof as the Co-*  
*lour of Amber, out of the midst of the Fire. Also*  
*out of the midst thereof came the Likeness of four*  
*living Creatures*—There follows a Description of  
these living Creatures: And then again V. 22. we  
read that the *Likeness of the Firmament upon the Heads*  
*of the living Creatures was the Colour of the terrible*  
*Chrystal stretched forth over their Heads above—and*  
*again—Above the Firmament that was over their*  
*Heads was the Likeness of a Throne, as the Appear-*  
*ance of a Sapphire-Stone; and upon the Likeness of a*  
*Throne was the Likeness as the Appearance of a Man*  
*above upon it. And I saw as the Colour of Amber,*  
*as the Appearance of Fire round about within it,*  
*from the Appearance of his Loins even upward, and*  
*from the Appearance of his Loins even downward, I*  
*saw as it were the Appearance of Fire, and it had*  
*Brightness round about. As the Appearance of the*  
*Bow, that is in the Cloud in the Day of Rain, so was*  
*the Appearance of the Brightness round about. This*  
*was the Appearance of the Likeness of the Glory of*  
*the Lord Jehovah. This Appearance Ezekiel now*

<sup>r</sup> Ezek. i. 4, &c. Compare this with the Appearance of  
God sitting on a Throne, Rev. iv; and also with the Appear-  
ance of the God of Israel. Exod. xxiv. 10.      <sup>s</sup> i. 26. &c.



SERM. saw by *the River Chebar*; 'but being afterwards  
 V. brought in the *Visions of God to Jerusalem*, he saw  
 the same *Glory of the God of Israel* in the Temple  
 there: "And this *Glory* is described as *departing*  
*from the Temple*, "and the *City*, and removing  
*East-ward*; \* and afterwards returning from thence  
 into the Temple, and *filling the House*. † *The living*  
*Creatures*, which he here saw, *he knew to be the*  
*Cherubims*; and the *Glory of the God of Israel* was  
*over them above*. The *Glory* therefore, which Eze-  
 kiel saw, was plainly the same, which dwelt in the  
*Sanctuary*; and it is well worth our Observation,  
 that he who sat on *the Throne*, was as the *Appear-*  
*ance of a Man*.

This *Glory of the Lord*, by the *Jewish Writers*  
 called *Shechinah*, is generally supposed to have  
 been wanting in the second Temple, after the  
 Captivity. Accordingly, the Prophet *Haggai* thus  
 bespeaks the People—"Who is left among you that  
 saw this house in her first *Glory*? And how do ye see it  
 now? And then by way of Comfort he adds—  
 "Thus saith the *Lord of Hosts*, Yet once it is a little  
 while, and I will shake the *Heavens*, and the *Earth*,  
 and the *Sea*, and the *dry Land*: And I will shake all  
*Nations*, and the *Desire of all Nations* shall come, and  
 I will fill this House with *Glory*, saith the *Lord of*  
*Hosts*. The *Silver* is mine, and the *Gold* is mine, saith

† viii. 3, 4.

" x. 19.

" xi. 23.

" xliii. 1, &amp;c.

† x. 19, 20.

" Hagg. ii. 3.

" ii. 6, &amp;c.

the Lord of Hosts. The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts; and in this Place will I give Peace, saith the Lord of Hosts. The Desire of all Nations is doubtless our Blessed Saviour; and by his Coming this Prophecy was fulfilled. By his Presence this House was filled with Glory; and thus the Glory of this latter House became greater than that of the former, the Jews now more immediately and familiarly enjoying his Presence, and hearing his Words.

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The same great Event is thus foretold by the Prophet Malachi — <sup>b</sup> *The Lord, whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in.* <sup>c</sup> This Prophecy is expressly applied by the Evangelists to the Times of our Saviour. He therefore is the Lord here spoken of; and the Temple is here said to be his Temple. He therefore is the God, who there dwelt.

Accordingly, we find the Writers of the New Testament frequently speaking of our Saviour, with Reference, or Allusion, to this Appearance of Glory in the Sanctuary. In my Text the Glory, which Esaias saw, is called his Glory. The same Evangelist in his first Chapter thus describes his Incarnation — <sup>d</sup> *The Word was made Flesh, and*

<sup>b</sup> Mal. iii. 1. <sup>c</sup> Matt. xi. 10. Mar. i. 2. Luk. vii. 27.

<sup>d</sup> Joh. i. 14.

*dwelt*

SERM. dwelt among us — ἐσκήνωσεν ἐν ἡμῖν — (The Word is  
 V. the same both in Sense and Etymology, with the  
 Hebrew — שָׁכַן — and signifies to *dwelt as in a  
 Tabernacle*) He pitched his Tabernacle among us, and  
 we beheld his Glory, the Glory as of the Only-begotten  
 of the Father. We have Rev. xxi. 2. a Descrip-  
 tion of the new Jerusalem coming down from God out  
 of Heaven, <sup>e</sup> prepared as a Bride adorned for her  
 Husband. In the next Verse it is said, that the Ta-  
 bernacle of God was with Men, and <sup>f</sup> he will dwell  
 with them, and they shall be his People, and <sup>g</sup> God  
 himself shall be with them, and be their God. <sup>h</sup> But  
 we find afterwards that this Bride was the Lamb's  
 Wife; <sup>i</sup> that this new Jerusalem had no Temple, for  
 the Lord God Almighty, and the Lamb were the Tem-

<sup>e</sup> This is a Figure which is often used in the Old Testament  
 to denote the Relation between the God of Israel and his People  
 — Thy Maker is thine Husband, the Lord of Hosts is his Name. II.  
 liv. 5. See also Is. lxii. 4, 5. Jer. iii. 1. xxxi. 32. Ezek.  
 xvi. 8, &c. Hof. ii. 1, &c. The same Figure is applied to  
 Christ in the New. See Joh. iii. 29. Matt. xxv. 1, &c. 2 Cor.  
 xi. 2. Eph. v. 23, &c. Rev. xix. 7. Another Figure express-  
 ing the same Relation is — the Shepherd of Israel. See Psal.  
 lxxx. 1. Is. xl. 11. Jer. xxxi. 10. Ezek. xxxiv. 11, &c.  
 Zech. xiii. 7. Psal. lxxiv. 1. lxxviii. 52. lxxix. 13. xcv. 7.  
 c. 3. As some of the above cited Prophecies plainly relate  
 to Christ, so is he in a peculiar Manner stiled our Shepherd in  
 the New Testament. See Joh. x. 11, &c. xxi. 16, &c. Matt.  
 xxvi. 31. Heb. xiii. 20. 1 Pet. ii. 25. v. 4.

<sup>f</sup> Σκηνώσει μετ' αὐτῶν.

<sup>g</sup> Αὐτὸς ὁ Θεός.

<sup>h</sup> Rev. xxi. 9.

<sup>i</sup> Ib. 22, 23.



ple of it; that the Glory of God did lighten it, and the Lamb was the Light thereof. In other Scriptures he is called \* the Glory of Israel, <sup>1</sup> the Lord of Glory, <sup>m</sup> the Brightness of his Father's Glory, and the express Image of his Person. <sup>n</sup> He appeared to his Apostles at his Transfiguration, and afterwards in a Vision to St. John, in a Glory similar to the Description of him, who sat on the Throne, in Ezekiel and Daniel. <sup>o</sup> And this Appearance St. Peter calls — τῆς μεγαλοπρεπὸς δόξης — the excellent Glory; and strongly insists on it as a Proof, and Earnest, of his coming hereafter in Power and Majesty. Accordingly we are assured, that he will come to Judgment in a Glory exactly corresponding to that, which dwelt in the Sanctuary. He here (as we have seen) manifested his Presence by a visible Appearance of

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\* Luk. ii. 32. <sup>1</sup> 1 Cor. ii. 8. Jam. ii. 1. <sup>m</sup> Heb. i. 3.

<sup>n</sup> Comp. Matt. xvii. 2. Rev. i. 13, &c. Ezek. i. 26, &c. Dan. vii. 9, &c.

<sup>o</sup> Possibly the Expression of — a Light that shineth in a dark Place — may allude to this Glory, which was encompassed with a dark Cloud. If this Conjecture is admitted, we may suppose the Apostle to say — Καὶ ἔχομεν βεβαιώτατον τὸν προφητικὸν λόγον — We have now, by the Appearance of his Majesty, the Prophecies of Christ's coming more fully confirmed: And this may be sufficient to direct our Steps, (though in Comparison of the Glory that shall appear, it be like that of the Sanctuary, only a Light shining in a dark Place), till the Sun of Righteousness shall beam forth in his full Lustre. The Words — ἐν ταῖς καρδίαις ὑμῶν — may be construed, as joined with — προϊούσας. 2 Pet. i. 17, &c.

SERM. *Glory encompassed with Clouds : He here sat on a*  
V. *Throne, attended by his Angels. And he himself*  
*hath told us, that in the End of the World <sup>p</sup> he shall*  
*come in the Clouds of Heaven with Power and great*  
*Glory; <sup>q</sup> that he shall come in his own, and in his Fa-*  
*ther's Glory, <sup>r</sup> and all the Holy Angels with him, and*  
*shall sit on the Throne of his Glory. <sup>s</sup> And his Apostle*  
*assures us, that the Lord Jesus shall be revealed from*  
*Heaven with his mighty Angels, <sup>t</sup> or the Angels of his*  
*own Power. The Person therefore, who sat en-*  
*throned in Glory in the Temple, was the Son of God,*  
*the Lord Jesus Christ.*

Let us then turn again to the *Old Testament*, and  
 see what excellent things are spoken of him, who  
 dwelt between the *Cberubims*.

Moses in his Song thus bespeaks the Lord Je-  
 hovah — *"Thou shalt bring them in, and plant them*  
*in the Mountain of thine Inheritance; in the Place,*  
*O Lord Jehovah, which thou hast made for thee to*  
*dwell in; in the Sanctuary, O Lord Jehovah, which*  
*thy Hands have established. To this Lord Jehovah,*  
*who is here said to dwell in the Sanctuary, Moses and*  
*the Children of Israel gave Praise and Thanks for*  
*their Deliverance, and for the Overthrow of Pha-*  
*raoh and his Host, in the Red Sea. <sup>v</sup> Him they ac-*  
*knowledge to be their God, and their Fathers' God.*

<sup>p</sup> Matt. xxiv. 30.

<sup>q</sup> Luk. ix. 26.

<sup>r</sup> Matt. xxv. 31.

<sup>s</sup> 2 Theff. i. 7.

<sup>t</sup> Ἀγγέλαι τῆς δυνάμεως αὐτοῦ.

<sup>u</sup> Exod. xv. 17.

<sup>v</sup> Ib. 2.

\* There was none like unto him amongst the Gods: SERM.  
 He was glorious in Holiness, fearful in Praises, do- V.  
 ing Wonders: † He should reign for ever and ever.

‡ It was he, who in his Mercy led forth the People,  
 which he had redeemed, and guided them in his Strength  
 unto his holy Habitation.

Accordingly, we find the same divine Person ac-  
 companying and conducting the Children of Israel  
 in all their Journey through the Wilderness. \* We  
 read that on the Day that the Tabernacle was reared  
 up, the Cloud covered the Tabernacle.—And when the  
 Cloud was taken up from the Tabernacle, then after  
 that the Children of Israel journeyed, and in the Place  
 where the Cloud abode, there the Children of Israel  
 pitched their Tents. At the Commandment of the Lord  
 Jehovah the Children of Israel journeyed, and at the  
 Commandment of the Lord Jehovah they pitched: As  
 long as the Cloud abode upon the Tabernacle they rested  
 in the Tents. † And, when the Ark set forward, Moses  
 said, Rise up Jehovah, and let thine Enemies be scat-  
 tered, and let them that hate thee flee before thee: And  
 when it rested, he said, Return, O Jehovah, to the  
 many Thousands of Israel. For this Reason the Is-  
 raelites are said by St. Paul ‡ to have tempted Christ;

\* Exod. xv. 11. † Ib. 18. ‡ Ib. 13. \* Num.

x. 15, &c. comp. Exod. xl. 34, &c. † Num. x. 35, 36.

‡ 1 Cor. x. 9. This alludes to Exod. xvii. 2, 7, where the  
 Children of Israel are said to have tempted the Lord Jehovah, say-  
 ing, Is the Lord Jehovah among us, or not? And Deut. vi. 16.  
 they are said to have tempted Jehovah their God.



SERM. <sup>d</sup> and Christ is said to be the *spiritual Rock* that followed them.  
V.

And wherever the *Ark of the Covenant* was, there the *God of Israel* was supposed to be present. When the *Israelites* had been smitten before the *Philistines*, they said, <sup>e</sup> *Let us fetch the Ark of the Covenant of the Lord Jehovah out of Shiloh unto us, that when it (or rather he) cometh among us, it (or he) may save us out of the Hand of our Enemies.—And, when the*

<sup>d</sup> 1 Cor. x. 4. The same Person, who alone did lead Israel through the waste howling Wilderness, is called in the Old Testament their *Rock*. Deut. xxxii. 30. and the *Rock of their Salvation*. Ib. 15. And in the same Chapter this Person is called *Jehovah*. V. 3; and it is said, that *Jehovah's Portion is his People*, and *Jacob the Lot of his Inheritance*. V. 9; that *he begat them*, and *formed them*. V. 18; and he is introduced as saying—*See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand. For I lift up my Hand to Heaven, and say I live for ever.* In other Parts of Scripture the *God of Israel* is called *their Rock*, the *Rock of Israel*. Is. xxx. 29. 2 Sam. xxiii. 3. the *Rock of Ages*—צור עולם—Is. xvi. 4. the *Rock of their Strength*. Is. xvii. 10. the *Rock of their Salvation*. Psal. xcv. 1. They remembered (says the Psalmist) that *God was their Rock*, and the *Higb God their Redeemer*. Psal. lxxviii. 35. And again, *Who is God save the Lord Jehovah? Or who is a Rock save our God?* Psal. xviii. 31. And thus prayed *Hannah*—*There is none holy as the Lord Jehovah, for there is none beside thee; neither is there any Rock like our God.* 1 Sam. ii. 2. And in all these Places the Septuagint translates the Word, which we render *Rock*—Θεός—Κόπος, κτλ. Deus—צור (Petra) in V. T. Christ in Novo (says Grotius). <sup>e</sup> 1 Sam. iv. 3, &c.

Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubims, came into the Camp, all Israel shouted with a great Shout.—And the Philistines were afraid, for they said, God is come into the Camp — Wo unto us; who shall deliver us out of the Hands of these mighty Gods? These are the Gods that smote the Egyptians with all the Plagues in the Wilderness. Again, <sup>f</sup> when the Men of Bethshemesh were smitten, because they had looked into the Ark of the Lord, they said, Who is able to stand before this holy Lord God Jehovah? And to whom shall we go up from us? <sup>g</sup> And during the Absence of this Ark all the House of Israel lamented after the Lord Jehovah. <sup>h</sup> After some Time David brought up to Jerusalem the Ark of God. And David, and all the House of Israel, are said to have played before the Lord Jehovah: And David danced before the Lord Jehovah with all his Might.

The Lord of Hosts, who dwelt between the Cherubims, was consulted by the Children of Israel in all Exigencies, and gave Oracles and Commandments by an audible Voice from the Throne in the Sanctuary. Here, <sup>i</sup> as we have already seen, he met and communed with Moses, who heard the Voice of one speaking to him from off the Mercy-Seat, from between the two Cherubims. And, when Moses was now about to depart, the Lord appointed Joshua his Successor,

<sup>f</sup> 1 Sam. vi. 19, &c.    <sup>g</sup> Ib. vii. 2.    <sup>h</sup> 2 Sam. vi. 1, &c.  
<sup>i</sup> See above, p. 106.

SERM. and said, \* *He shall stand before Eleazar the Priest,*  
 V. *who shall ask Counsel for him, after the Judgment of Urim, before the Lord Jehovah, at his Word shall they go out, and at his Word they shall come in. Accordingly, we read frequently in Scripture of the Children of Israel, and their Governors, enquiring and asking Counsel of the Lord. In particular we are told, Jud. xx. 26, that all the Children of Israel went up, and came unto the House of God — and enquired of the Lord Jehovah; for the Ark of the Covenant of God was there in those Days, and Phinehas, the Son of Eleazar, the Son of Aaron, stood before it. <sup>1</sup> And for this Reason the Holy of Holies, from whence these Answers were delivered, is in Scripture called — *אֹרְכֵי* — the Oracle.*

Towards this most Holy Place all the Worship and Service of the Israelites was directed. <sup>a</sup> *The continual Burnt-Offering was commanded to be offered at the Door of the Tabernacle of the Congregation, before the Lord Jehovah; where (saith God), I will meet you to speak there unto thee. And there I will meet with the Children of Israel; and the Tabernacle shall be sanctified by my Glory. <sup>a</sup> The Altar of Incense was ordered to be placed before the Vail that is by the Ark of the Testimony; before the Mercy-Seat that is over the Testimony, where (saith God) I will*

<sup>k</sup> Num. xxvii. 21.

<sup>1</sup> 1 Kings vi. 19, &c. viii. 6, 8.

<sup>2</sup> Chron. v. 7, 9. Psal. xxviii. 2. <sup>a</sup> Exod. xxx. 42, &c.

<sup>a</sup> Exod. xxx. 6, &c.



meet with thee. And Aaron shall burn Incense upon it, SERM.  
a perpetual Incense before the Lord. ° The Blood of the V.  
Sin-Offering was to be sprinkled seven Times before  
the Lord Jehovah, before the Vail of the Sanctuary.

° It was the Office of Aaron to bear the Names of  
the Children of Israel in the Breast-Plate of Judgment,  
upon his Heart, when he went into the Holy Place,  
for a Memorial before the Lord Jehovah continually.

° And into the Holy Place within the Vail he was  
not to come at all Times, but only once a Year, on  
the great Day of Atonement; when he was to put  
Incense upon the Fire before the Lord Jehovah, that  
the Cloud of the Incense might cover the Mercy-Seat;  
and to take the Blood of the Bullock, and sprinkle it  
with his Finger upon the Mercy-Seat Eastward; and  
before the Mercy-Seat he was to sprinkle of the Blood  
with his Finger seven Times. Their Prayers also  
were directed towards this Holy-Place.— Hear the  
Voice of my Supplications, (saith David), when I cry  
unto thee, when I lift up my Hands towards the Ora-  
cle of thy Sanctuary. And again — Before the Gods  
(or Angels) will I sing Praise unto thee: I will wor-  
ship towards thy Holy Temple. ° And even in foreign  
Countries the Jews addressed their Prayers towards  
Jerusalem, the City of the Lord of Hosts, and towards  
his holy Temple there.

° Lev. iv. 6. ° Exod. xxviii. 29. ° Lev. xvi. Heb.  
ix. 7. ° Psal. xxviii. 2. דביר קדשך. ° Psal.  
cxxxviii. 1, 2. ° 1 Kings viii. 44, 48. Dan. vi. 10.  
Jon. ii. 4, 7.

SERM.

V.

When Solomon had built his Temple, and placed there the Ark of the Covenant of the Lord Jehovab, he said, that he had built an House for the Name of Jehovab the God of Israel; and he prayed, saying, <sup>1</sup> Arise, O Lord God Jehovab, into thy Resting-Place, thou and the Ark of thy Strength. To this same Lord God Jehovab, <sup>2</sup> who had hitherto walked in a Tent, and in a Tabernacle, and to whom Solomon had now built an House, he addressed a solemn Prayer. He calls him Jehovab, the God of Israel; to whom there is no God like in Heaven above, or on Earth beneath; who keepeth Covenant and Mercy with his Servants; whose Dwelling-Place is in Heaven, but whom the Heaven, and Heaven of Heavens cannot contain; who heareth Prayers and Supplications, who forgiveth Sins; and who only knoweth the Hearts of all the Children of Men.

To the same Lord God Jehovab, Jehoshaphat applied himself in Time of Distress. <sup>3</sup> He set himself to seek the Lord Jehovab, and proclaimed a Fast throughout all Judah. And Judah gathered themselves to ask Help of the Lord Jehovab, even out of all the Cities of Judah they came to seek the Lord Jehovab. And Jehoshaphat stood in the Congregation of Judah and Jerusalem, in the House of the Lord Jehovab, before the new Court; and said, O Jehovab, the God of our Fathers, art not thou God in Heaven, and rulest

<sup>1</sup> 1 Kings viii. 1, &c. <sup>2</sup> Chron. v. 2, &c. <sup>3</sup> 2 Chron. vi. 41. <sup>4</sup> Comp. 2 Sam. vii. 6. <sup>5</sup> 2 Chron. xx. 3, &c.

not thou over all the Kingdoms of the Heathen? And SERM.  
V.  
in thine Hand is there not Power and Might, so that  
none is able to withstand thee? Art not thou our God,  
who didst drive out the Inhabitants of this Land be-  
fore thy People Israel, and gavest it to the Seed of  
Abraham thy Friend for ever? And they dwelt therein,  
and have built thee a Sanctuary therein for thy Name,  
saying, <sup>a</sup> If, when Evil cometh upon us, as the Sword,  
Judgment, or Pestilence, or Famine, we stand before  
this House, and in thy Presence, for thy Name is in  
this House, and cry unto thee in our Affliction, then  
thou wilt bear, and help.

To the same Lord God, Hezekiah addressed him-  
self in a Time of like Distress.— <sup>b</sup> And Hezekiah  
prayed before the Lord Jehovah, and said, O Jehovah,  
the God of Israel, which dwellest between the Cheru-  
bims, thou art the God, even thou alone, of all the  
Kingdoms of the Earth, thou hast made Heaven and  
Earth— Now therefore, O Jehovah our God, I be-  
seech thee, save thou us out of the Hand of Senna-  
cherib, that all the Kingdoms of the Earth may know  
that thou Jehovah art God, even thou only.

The 24th Psalm is generally acknowledged to  
have been composed on Occasion of David's bring-  
ing the Ark to Sion. The Ark was introduced with  
this Hymn — <sup>c</sup> Lift up your Heads, O ye Gates, and

<sup>a</sup> This plainly refers to Solomon's Prayer at the Dedication  
of the Temple. See 1 Kings viii. 37, &c.

<sup>b</sup> 2 Kings xix. 15, &c.

<sup>c</sup> Psal. xxiv. 7, &c.



SERM. be ye lift up, ye everlasting Doors, and the King of  
 V. Glory shall come in.—And this King of Glory is said  
 to be *Jehovah* the Lord of Hosts, *Jehovah* strong and  
 mighty, *Jehovah* mighty in Battle. <sup>a</sup> *The Earth is his,*  
*and the Fulness thereof, the World, and they that dwell*  
*therein. He hath founded it upon the Seas, and esta-*  
*blished it upon the Floods.* <sup>b</sup> And he is the Author of  
 Blessing, and Salvation to those who seek him.

The 68th Psalm seems to have been sung on the  
 same Solemnity. 'It begins in the same Manner  
 as the Song of the Israelites on the setting forward  
 of the Ark — <sup>c</sup> *God shall arise; his Enemies shall be*  
*scattered, and those who hate him shall flee before him.*  
 The Procession is described V. 24, &c.—*They have*  
*seen thy Goings, O God; even the Goings of my God,*  
*my King, in the Sanctuary.* This same God, whose  
 Goings were in the Sanctuary, is called <sup>d</sup> *Jehovah*, <sup>e</sup> *the*  
*Almighty*, <sup>f</sup> and his Name is said to be *YAH*. <sup>g</sup> He  
 is described as riding upon the Heaven of Heavens, as  
 attended by an innumerable Company of Angels—  
<sup>h</sup> *The Chariots of God are twenty Thousand, even*  
*Thousands of Angels: The Lord is among them, as in*  
*Sinai, in the Holy Place.* <sup>i</sup> This God is said to be  
 the God of Israel; to have gone before his People  
 through the Wilderness—and Sinai is said to have

<sup>a</sup> Psal. xxiv. 1, 2.    <sup>b</sup> Ib. 5.    <sup>c</sup> Psal. lxxviii. 1, &c.  
 Num. x. 35.    <sup>d</sup> Num. x.—*Rise up Jehovah.*    <sup>e</sup> Psal. lxxviii.  
 16, 18, 19.    <sup>f</sup> Ib. 14.    <sup>g</sup> Ib. 4.    <sup>h</sup> Ib. 4, 33.    <sup>i</sup> Ib. 17.  
<sup>j</sup> Ib. 7, 8.

been moved at his Presence. ° They call him *their* S E R M.  
God, the God of their Salvation; who daily loadeth them V.  
with Benefits; to whom belong the Issues from Death.

¶ And what is in this very Psalm said of the Lord  
Jehovah, is by St. Paul applied to our Saviour  
Christ.

Two other Psalms we find were delivered by  
David to be sung on the same Occasion by the  
Levites, who were appointed to minister before the  
Ark of Jehovah, and to record, and to thank and praise  
Jehovah the God of Israel. viz. the 105th, and the  
96th. From the former we may learn that this  
Person, before whose Ark the Levites ministered,  
and to whom they gave Thanks and Praises, was the  
same God, who made a Covenant with Abraham,  
Isaac, and Jacob, who shewed Signs and Wonders in  
Egypt, and brought forth his People with Joy. In  
the 96th Psalm we read that Honour and Majesty  
are before him, Strength and Beauty in his Sanctuary.  
These Expressions plainly refer to the Appearance  
of Glory in the Sanctuary. But he, who there gave  
his Presence, is called Jehovah; he is great, and  
and greatly to be praised; he is to be feared above all  
Gods. For all the Gods of the Nations are Idols —  
אֱלִילִים — vain and unprofitable — but the Lord Je-  
hovah made the Heavens. All the Earth is called

° Psal. lxxviii. 19, 20. ° Eph. iv. 8. ° 1 Chron. xvi.

¶ Psal. cv. 9, &c. ° Psal. xcvi. 6. ° Ib. 4, 5.

° Ib. 7, &c.

SERM. V. upon to *fear before him*; and *all the Families of the Nations to give unto him the Glory due unto his Name*, and to *worship him in his glorious Sanctuary*.

The 132d Psalm appears to have been sung at the Dedication of the Temple by Solomon. There God is thus addressed — *Arise, O Lord Jehovah, into thy Rest, thou, and the Ark of thy Strength*. And again — *Jehovah hath chosen Zion; he hath desired it for his Habitation*. This Jehovah is called *the mighty One of Jacob*. *Into his Tabernacle they went; at his Footstool they worshipped; — he blessed their Provision; he satisfied their Poor with Bread; he clothed their Priests with Salvation*.

In the 80th Psalm he, who dwelleth between the Cherubims, is called the *Shepherd of Israel, Jehovah the God of Hosts*. He is said to have brought a *Vine out of Egypt*, to have cast out the Heathen, and planted it.

Again, in the 99th Psalm, we find the Lord Jehovah described as *sitting between the Cherubims*, and not only *great in Zion*, but *high above all Peo-*

מִשְׁפַּחֹת עַמִּים      בְּהִדְרֵת־קֹדֶשׁ      See 2 Chron. vi. 41.      <sup>2</sup> Psal. cxxxii. 8.      <sup>a</sup> Ib. 13.      <sup>b</sup> Ib. 5.

אֲבִיר יַעֲקֹב a peculiar Title of the most high God.      <sup>c</sup> Ib. 7.

<sup>d</sup> Ib. 15, 16.      <sup>e</sup> Psal. lxxx. 1, &c. This Shepherd of Israel is called upon to shine forth before Ephraim, Benjamin, and Manasseh. This alludes to the Manner in which the Children of Israel marched. The Ark was immediately followed by these Tribes. See Num. ii.      <sup>f</sup> Psal. xcix. 1, &c.

ple.



ple. The People are called upon to exalt him, and SERM.  
worship at his Footstool. Moses, and Aaron are said to V.  
have called upon his Name: They called upon the Lord  
Jehovah, and he answered them. He is said to have  
spoken unto them in the cloudy Pillar, and to have  
given them Testimonies and Ordinances.

The 50th Psalm thus begins — <sup>s</sup> The mighty God  
Jehovah hath spoken, and called the Earth from the  
rising of the Sun unto the going down thereof. Out of  
Zion the Perfection of Beauty (or in the Perfection of  
Beauty) God hath shined. This Mighty God thus  
bespeaks Israel — <sup>h</sup> I am God, even thy God — <sup>i</sup> the  
World is mine and the Fulness thereof. — <sup>k</sup> Offer unto  
God Thanksgiving, and pay thy Vows unto the Most  
High: And call upon me in the Day of Trouble; I  
will deliver thee.

The 76th Psalm begins thus — <sup>i</sup> In Judah is God  
known, his Name is great in Israel. In Salem also is  
his Tabernacle, and his Dwelling-Place in Zion.  
This God is called Jehovah, <sup>m</sup> the God of Jacob:  
<sup>n</sup> To him Vows were made, and Presents offered;  
and to him are here ascribed the Events of War,  
and the Dispensations of Providence.

In the next Psalm the Psalmist thus addresses God  
— <sup>o</sup> Thy Way, O God, is in the Sanctuary: Who is so

<sup>s</sup> Psal. l. 1. אל אלהים — Θεὸς Θεῶν — Sept. — the God of  
Gods.

<sup>h</sup> Ib. 7.

<sup>i</sup> Ib. 12.

<sup>k</sup> Ib. 14, 15.

<sup>l</sup> Psal. lxxvi. 1, 2.

<sup>m</sup> Ib. 6.

<sup>n</sup> Ib. 11.

<sup>o</sup> Psal. lxxvii. 13.

SERM. great a God, as our God? And this was the same  
 V. God, <sup>p</sup> who did *Wonders of old*, <sup>v</sup> and led his People  
 like a Flock by the Hand of Moses and Aaron.

<sup>i</sup> Psalm 78 contains a Recital of the wonderful Works which the Lord *Jehovah* had done for *Israel*.— He established a Testimony in *Jacob*, and appointed a Law in *Israel*. And, (as we read afterwards), <sup>i</sup> this same *Jehovah* placed his Tabernacle in *Shiloh*: <sup>i</sup> He loved Mount *Zion*, and there he built his Sanctuary.

The 97th Psalm opens thus — <sup>v</sup> *Jehovah* reigneth, let the Earth rejoice: Let the Multitude of Isles be glad thereof. Clouds and Darknefs are round about him. <sup>v</sup> He is said to be the Lord of the whole Earth, <sup>z</sup> exalted far above all Gods; and all the Gods are called on to worship him. This latter Clause is rendered by the Septuagint — προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ — <sup>v</sup> and is expressly applied to the Son of God in the Epistle to the Hebrews.

One Psalm more I shall refer to, because it is quoted in the Epistle to the Hebrews, and applied to our Saviour. The Apostle is setting forth the Superiority of our Lord above the Angels, and cites these Words from the 102d Psalm — <sup>z</sup> Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest; and they shall all wax

<sup>p</sup> Psal. lxxvii. 11, 14. <sup>v</sup> Ib. 20. <sup>i</sup> Psal. lxxviii. 4, &c.

<sup>i</sup> Ib. 60. <sup>v</sup> Ib. 68, 69. <sup>z</sup> Psal. xcvii. 1, 2.

<sup>v</sup> Ib. 5. <sup>z</sup> Ib. 9. <sup>v</sup> Heb. i. 6. <sup>z</sup> Ib. 10, &c.

Psal. cii. 25, &c.

old as doth a Garment : And, as a Vesture shalt thou SERM.  
fold them up, and they shall be changed ; but thou art V.  
the same, and thy Years shall not fail. The Propriety  
of this Application may at first Sight seem not  
very clear. It may be thought that God the Father  
only is spoken of in this Psalm. But when we read  
at the sixteenth Verse, that, when the Lord Jehovah  
shall build up Zion, he shall appear in his Glory, we  
may learn that the Lord, who there appeared in  
Glory, is here spoken of, and may see that this Ci-  
tation of the Apostle is only an additional Proof to  
many that we have already brought, that this was  
the Son of God. And this Son of God is here declared  
to be immutable, eternal, the Creator of Heaven  
and Earth.

To these Testimonies I might add many more ;  
but it sufficiently appears from what has been al-  
ready produced, that this Person, who sat on a  
Throne in the Temple, was the true and living God.  
To him every Title and Attribute of the Divinity  
is given. <sup>a</sup> He is called Jehovah ; the Lord of Hosts ;  
<sup>b</sup> the God of Gods ; <sup>c</sup> the most high God ; <sup>d</sup> the Al-  
mighty ; <sup>e</sup> the mighty God of Jacob ; <sup>f</sup> the Holy One of  
Israel ; <sup>g</sup> the God of their Fathers, <sup>h</sup> who made a Cove-  
nant with Abraham, Isaac, and Jacob ; <sup>i</sup> the God of

<sup>a</sup> Is. vi. 3, 5.      <sup>b</sup> אל אלהים Psal. l. 1.      <sup>c</sup> עליון Psal.  
lxxviii. 56.      <sup>d</sup> שדי Psal. lxxviii. 15.      <sup>e</sup> אביר יעקב Psal.  
cxxxii. 2, 5.      <sup>f</sup> Psal. lxxviii. 41.      <sup>g</sup> 2 Chron. xx. 6.  
<sup>h</sup> Psal. cv. 9, 10.      <sup>i</sup> 1 Kings viii. 23, 51.



SERM. *Israel, who were his People, and his Inheritance; \* he*  
 V. *who appeared in Mount Sinai, <sup>1</sup> and appointed a Law*  
*in Israel; <sup>m</sup> he who led them through the Wilderness,*  
*<sup>n</sup> and drove out the Inhabitants of the Land before*  
*them. <sup>o</sup> Heaven is his Dwelling-Place; <sup>p</sup> he made*  
*Heaven and Earth; <sup>q</sup> the World is his, and the Fulness*  
*thereof. <sup>r</sup> To him Prayer was made, <sup>s</sup> Incense offered,*  
*<sup>t</sup> Sacrifices performed, <sup>u</sup> and Vows and Thanksgivings*  
*paid. He is <sup>v</sup> eternal, unchangeable, <sup>x</sup> omnipre-*  
*sent, <sup>y</sup> omniscient, <sup>z</sup> omnipotent. He was no local,*  
*or tutelary God; <sup>a</sup> for he was God alone of all the*  
*Kingdoms of the Earth, <sup>b</sup> and ruled over all the King-*  
*doms of the Heathen; <sup>c</sup> the Earth was his, and the*  
*Fulness thereof; the World, and they that dwell therein.*  
*He was no secondary, or figurative God; for he was*  
*<sup>d</sup> God of Gods, <sup>e</sup> exalted far above all Gods, and wor-*  
*shipped by all the Angels of God; <sup>f</sup> there was none like*  
*unto him among the Gods; <sup>g</sup> he was God, even he only.*

\* Psal. lxxviii. 8.      <sup>1</sup> Psal. lxxviii. 5.      <sup>m</sup> Num. x.  
 33, &c. Psal. lxxviii. 7.      <sup>n</sup> 2 Chron. xx. 7.      <sup>o</sup> 1 Kings  
 viii. 30.      <sup>p</sup> 2 Kings xix. 15.      <sup>q</sup> Psal. l. 12.      <sup>r</sup> 1 Kings  
 viii. 22, &c.      <sup>s</sup> Exod. xxx. 7, &c.      <sup>t</sup> Lev. xvi.  
<sup>u</sup> Psal. l. 14.      <sup>v</sup> He is the same, and his Years shall have no  
 End. Psal. cii. 27.      <sup>x</sup> The Heaven, and Heaven of Heavens  
 cannot contain him. 1 Kings viii. 27.      <sup>y</sup> He only knoweth  
 the Hearts of all the Children of Men. Ib. 39.

<sup>z</sup> In his Hand is Power and Might, so that none is able to with-  
 stand him. 2 Chron. xx. 6.      <sup>a</sup> 2 Kings xix. 15.

<sup>b</sup> 2 Chron. xx. 6.      <sup>c</sup> Psal. xxiv. 1.      <sup>d</sup> Psal. l. 1.  
<sup>e</sup> Psal. xcvi. 7, 9.      <sup>f</sup> Exod. xv. 11.      <sup>g</sup> 2 Kings  
 xix. 19.

And

And this God of Israel, who dwelt between the Cherubims, we have shewn to be the Son of God, who in due Time was made Flesh, and dwelt amongst us. SERM.  
V.

<sup>h</sup> But some, to evade these strong Proofs of our Lord's Divinity, have asserted that this was only a created Angel, appearing in the Name or Person of the Father; and that therefore, whatever Honour is paid to this *Shechinah*, and whatever is said of, or by it, belongs not to the Person immediately here present, but to God the Father, <sup>i</sup> it being customary in Scripture for one Person to sustain the Character, and act, and speak, in the Name of another. But these Assertions want Proof. I can find no such Instances of one Person acting, and speaking, in the Name of another, without first declaring in whose Name he acts, and speaks. <sup>k</sup> The Instances usually alledged are nothing to the purpose. If we sometimes find an Angel speaking in the Name of God, yet from the Context it will be easy to shew, that this Angel was <sup>l</sup> the great Angel, the Angel of the Covenant, the Angel *Jehovah*. But, if there should be some Instances in the prophetical, or poetical Parts of Scripture, of an abrupt Change of Persons, where the Person speaking is not particularly specified, this will by no Means come up to the Case before us. Here is a Person sustaining the Name and

<sup>h</sup> Clarke's Script. Doct. p. 94. <sup>i</sup> Essay on Spirit, p. 66, &c.

<sup>k</sup> This I have shewn at large in my Answer to the Essay on Spirit. Pt. I. p. 49, &c. <sup>l</sup> Rev. x. 1.

SERM. Character of the most High God from one End of  
 V. the Bible to the other; bearing his <sup>m</sup> glorious and fearful Name, the incommunicable Name *Jehovah*, expressive of his necessary Existence; sitting in the Throne of God; dwelling, and presiding in his Temple; delivering Laws in his own Name; giving out Oracles; hearing Prayers; granting Blessings; forgiving Sins. To him (as we have seen) Vows were made, Praises given, Incense offered, and Sacrifices performed; and to him is ascribed every Title, and Attribute of the Divinity. And yet these Writers would persuade us, that this was only a *created God*, a tutelary *Angel*; that a Creature was the *God of Israel*; and that to this Creature all their Service, and Worship was directed; that the great God, <sup>n</sup> whose Name is *Jealous*, was pleased to give his *Glory*, his *Worship*, and his *Throne* to a Creature; that a Creature could innocently exalt himself above all that is called God, or that is worshipped, sitting in the Temple of God, as God, and shewing himself that he is God. ° What is this but to make the Law of God himself introductory of the very same Idolatry, that was practised by all the Nations of the Heathen? ° But we are told, that *bold Figures of Speech are common*

<sup>m</sup> Deut. xxviii. 58.

<sup>n</sup> Exod. xxxiv. 14.

• See Vindic. Doct. Trin. Pt. I. p. 92, &c.

° See Bp. of Clogher's Vind. Hist. of O. and N. T. Pt. III. p. 61, 62.



in the Hebrew Language, which is not to be tied down SERM. V.  
in its Interpretation to the severer Rules of modern Criticism.

We may be assured that those Opinions are indefensible, which cannot be supported, without charging the Word of God with Want of Propriety, or Perspicuity. Such Pretences might be borne with, if the Question were about a Phrase or two in the poetical, or in the prophetic Parts of Scripture. This, if it be a Figure, is a Figure, which runs through the whole Scripture. And a bold Interpreter must he be, who supposes that such Figures are perpetually, and uniformly made Use of in a Point of such Importance, without any Meaning at all. This is to confound the Use of Language, to make the Holy Scripture a mysterious unintelligible Book, sufficient to prove nothing; or rather to prove any thing, which a wild Imagination shall suggest.

This Argument will appear in a still stronger Light, if we consider that one great End of the Mosaical Law was to extirpate Idolatry, and teach the Worship of the one true God. The first Precept of the Law is — 'Thou shalt have no other Gods before me.' — Hear, O Israel, (saith Moses), *Jehovah our God is one Jehovah.* — And again — '*Jehovah he is God; there is none else besides him.*' And thus saith God himself by his Prophet *Isaiab*.

\* Exod. xx. 3.

\* Deut. vi. 4.

\* Deut. iv. 35.

SERM.—<sup>†</sup> *I am Jehovah, that is my Name; and my Glory will I not give to another.* And yet we find these same exclusive Terms applied to this very Person, whose Glory filled the Temple. Thus Solomon addressed him — <sup>‡</sup> *O Jehovah, God of Israel, there is no God like thee, in Heaven above, or on Earth beneath.—Thou, even thou only, knowest the Hearts of all the Children of Men.* <sup>¶</sup> And thus Hezekiah — *O Jehovah, God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth.* And, what is, if possible, still more decisive, the Angels are represented as attending on him, and worshipping him — <sup>•</sup> *His Chariots are twenty Thousand, even Thousands of Angels; † he is exalted far above all Gods; and all the Gods worship him.* Nay, his very Situation here in the Temple shews him to be far superior to all Angels. Here was seen the Lord sitting upon a Throne, the Seraphims worshipping him, and the Cherubims waiting on his Footstool, and attending the Wheels of his Chariot. And therefore, as I said before, he was no local God, or tutelary Angel; for *he was God alone of all the Kingdoms of the Earth.* He was no secondary, or created God; for *he was exalted far above all Gods; he made Heaven and Earth; and he was the Lord God, even he only.*

<sup>†</sup> *Is.* xlii. 8.    <sup>‡</sup> *1 Kings* viii. 23, 39.    <sup>¶</sup> *2 Kings* xix. 15.  
<sup>•</sup> *Psal.* lxxviii. 17.    <sup>†</sup> *Psal.* xcvi. 9, 7.

But perhaps the Argument may be turned another Way. Since such high Things are spoken of this *God of Israel, who dwelt between the Cherubims*, it may from these very Premises be argued, that this could be no other than *God the Father* himself, and not the *Son*. And this Conclusion may seem to receive great Confirmation from several Passages of *Scripture*; as particularly from Dan. vii. <sup>2</sup> where is represented a Vision of the *Ancient of Days sitting upon his Throne*; and one like the *Son of Man* comes to him with the Clouds of Heaven. <sup>3</sup> And so again Rev. iv. St. *John* had a Vision of *God sitting on his Throne*; <sup>4</sup> and the *Lamb* appears afterwards as a distinct Person. The Person therefore, who *sat on the Throne*, may seem not to be the *Son*, but the *Father* only. This is indeed an Objection that deserves to be considered, because it seems to charge the *Scripture* itself with Inconsistency. We have brought several Proofs from *Scripture* that it was the *Son of God*, who appeared here in *Glory*; but the *Scriptures* here alleged seem to say that it was the *Father* himself, and not the *Son*, who thus appeared. I know of no Way of reconciling these seeming Inconsistencies, but by saying that the *Godhead* of the *Father* and of the *Son*, is all one, and their *Glory* and *Majesty* the same. If therefore the *Father* sits on his

<sup>2</sup> Dan. vii. 9, &c.

<sup>3</sup> Rev. iv. 1, &c.

<sup>4</sup> Rev. v. 6, &c.



SERM. *Throne*, the Son also sits on the same *Throne*; and  
 V. the *Glory* is not only his *Father's*, but *his own*  
*Glory* also. But, as *Christ* in *Scripture* sustains a  
 twofold Character, that of *the Son of God* equal  
 with the *Father*, and that of the *Mediator* between  
*God* and *Man*, so it is no way strange, that in Vi-  
 sions, or emblematical Representations, he should  
 be represented under a twofold Resemblance. Nor  
 is what is here asserted merely an arbitrary Hypo-  
 thesis of our own. It is the very Account which  
 the *Scriptures* themselves give us of this Matter.  
 Let us turn again to *Is. vi.* \* There we find the  
*Seraphim* worshipping the *Lord*, who sat on the  
*Throne*, and crying — *Holy, Holy, Holy, is the Lord*  
*of Hosts.* This *Trisagium*, or threefold Form of  
*Doxology*, was adopted in the most ancient Litur-  
 gies of the *Christian Church*, and always thought  
 to be expressive of the *Trinity*. And not only this,  
 but the *Lord* in this Vision thus expresses himself—  
 † *Whom shall I send? And who will go for us?*  
 And as *St. John* tells us, that the *Glory*, which  
*Esaias* saw, was the *Glory of Christ*, ‡ so *St. Paul*  
 says, that the Words, here said to be spoken by  
 the *Lord sitting upon his Throne*, were spoken by  
 the *Holy Ghost*.

§ In the Vision in *Daniel*, the *Son of Man*, who  
 came with the *Clouds of Heaven*, most undoubtedly

\* *Is. vi. 3.*

† *vi. 8.*

‡ *Acts xxviii. 25.*

§ *Dan. vii. 9, &c.*

represents

represents our Saviour Christ; but yet we find this SERM.  
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very Son of Man arrayed in the like Glory with him, who sat on the Throne, <sup>a</sup> both at his Transfiguration, <sup>b</sup> and when he appeared to St. John in the Revelations; his Garment was white as Snow, and the Hair of his Head like the pure Wool. And as here the ancient of Days is described as sitting in Judgment, so our Lord's coming to Judgment is set forth in Expressions exactly parallel. <sup>1</sup> He shall come in his Glory, and the holy Angels with him; and shall sit upon the Throne of his Glory. — <sup>2</sup> He shall be revealed from Heaven, with his mighty Angels in flaming Fire.

<sup>1</sup> In the Vision in the Revelations we read that there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God; <sup>m</sup> and in the preceding Chapter our Saviour is stiled he that bath the seven Spirits of God. <sup>n</sup> As he, who sat on the Throne, is said to live for ever and ever, <sup>o</sup> so our Lord says of himself — I am alive for evermore.

<sup>p</sup> As the four Beasts stile him, who sat on the Throne — Lord God Almighty, which was, and which is, and is to come, <sup>q</sup> so our Lord assumes to himself the same Titles. Nay, what is very remarkable, <sup>r</sup> the Throne itself is called the Throne of God, and of the Lamb. <sup>s</sup> And the four Beasts, and twenty-

<sup>s</sup> Mar. ix. 3.      <sup>b</sup> Rev. i. 14.      <sup>i</sup> Matt. xxv. 31, &c.

<sup>k</sup> 2 Theff. i. 7. 8.      <sup>l</sup> Rev. iv. 5.      <sup>m</sup> iii. 1,

<sup>n</sup> iv. 9.      <sup>o</sup> i. 18.      <sup>p</sup> iv. 8.      <sup>q</sup> i. 8. See

Waterland's Serm. at Moyer's Lect. p. 227, &c.

<sup>r</sup> Rev. xxii. 1.      <sup>s</sup> v. 8, &c.

SERM. *four Elders, fall down before the Lamb, and offer to*  
V. *him the Prayers of the Saints.—And every Creature*  
*which is in Heaven, and on the Earth, and under the*  
*Earth, and such as are in the Sea, and all that are*  
*in them, said, Blessing, and Honour, and Glory, and*  
*Power, be unto him, that sitteth upon the Throne, and*  
*unto the Lamb, for ever and ever. And the four Beasts,*  
*(who represented the highest Order of Angels),*  
*said Amen. In other Parts of this Prophecy the*  
*Lamb, <sup>t</sup> he who was dead, and is alive, is said to be*  
*the First and the Last, <sup>u</sup> he which searcheth the Reins*  
*and Hearts.*

And, as in this Prophecy the Throne is called  
the Throne of God, and of the Lamb, so in other  
Scriptures we are told, that at the Last Day, <sup>w</sup> the  
Son of Man shall come in the Glory of his Father; and  
in another Place, <sup>x</sup> that he shall come in his own  
Glory, and shall sit upon the Throne of his Glory; and  
in another, <sup>y</sup> that he shall come in his own Glory, and  
in his Father's, and of the holy Angels. And the  
Angels attending on this Solemnity, are called by  
our Lord <sup>z</sup> the Angels of God; <sup>a</sup> his Father's Angels;  
<sup>b</sup> and his own Angels; <sup>c</sup> and by St. Paul, the Angels  
of his own Power.

If therefore we give Glory to the Son, we do not

<sup>t</sup> Rev. ii. 8.    <sup>u</sup> ii. 23.    <sup>w</sup> Matt. xvi. 27.    <sup>x</sup> xxv.  
31. ἐν τῇ δόξῃ αὐτοῦ.    <sup>y</sup> Luk. ix. 26.    <sup>z</sup> Luk. xii. 8.  
<sup>a</sup> Rev. iii. 5.    <sup>b</sup> Matt. xvi. 27.    xxiv. 31.  
<sup>c</sup> 2 Thess. i. 7.



thereby take away, or diminish, the *Glory* of the *Father*: If we worship *Christ sitting on his Throne*, we would not be thought thereby to dethrone *God the Father*. <sup>d</sup> But we hold *him and the Father to be one*; and *all Things that the Father hath to be his*; their *Throne*, their *Glory*, and their *Godhead* to be the same. And this is agreeable to our *Form of Baptism*, <sup>e</sup> wherein we were all *baptized in the Name* (in one and the same *Name*) of *the Father*, and of *the Son*, and of *the Holy Ghost*.

How far this Doctrine might be known to the *Patriarchs*, and *Jews*, of old, is another Question, which perhaps we have not Light sufficient fully to determine. But this we may say, that many *Gospel-Doctrines*, as <sup>f</sup> particularly that of *the Calling of the Gentiles*, were contained in the *Scriptures* of the *Old Testament*, and now appear plainly deducible from thence, which yet in former *Ages* were not made known unto the *Sons of Men*. The Doctrine of a *Trinity* therefore might be wrapt up in the *Scriptures*, and yet remain a Secret, till it was unfolded by the *Revelation* of the *Gospel*. And, if this were the Case, there could be no better Method of discovering the Truth than that which we have taken, a just Comparison of the two *Testaments*. But we have no Reason to think that this was the Case. <sup>g</sup> That the ancient *Jews* had

<sup>d</sup> Joh. x. 30. xvi. 15.      <sup>e</sup> Matt. xxviii. 19.      <sup>f</sup> See Eph. iii.      <sup>g</sup> Euseb. Præpar. Evang. Lib. vii. C. 13, 14. Allix's Judgment of the Jewish Church. Bull Def. Fid. Nic. Sect. 1.

SERM. V. some Notion of a Distinction of Persons in the Godhead, has been asserted, and sufficiently proved by learned Men. It appears from several Passages in the *New Testament*, that the Title of *the Son of God* was not unknown to the *Jews* in our Saviour's Time. <sup>a</sup> They accused our Lord of *Blasphemy*, because he called himself *the Son of God*; <sup>i</sup> and thought that to call God his Father was to make himself equal with God.

<sup>\*</sup> We have also the Testimony of the ancient Fathers of the *Christian Church*, who all agree that *Christ* was the Person, who appeared to the *Patriarchs* of old, <sup>i</sup> who was seen by the Prophets *Isaiab* and *Ezekiel*, <sup>m</sup> and who dwelt between the *Cherubims*.

It must be no small Comfort and Satisfaction to a good *Christian*, to find a perfect Harmony and Correspondence between the *Old Testament* and the *New*, and to perceive the same Doctrines run uniformly through the whole Body of *Scripture*. We hold the same Faith which was of old delivered to the Saints: We worship <sup>n</sup> him who was from the

Sect. 1. C. 1. §. 16. See also the Author's *Vindic. Doct. Trin. Pt. I. p. 17, &c.*

<sup>a</sup> Matt. xxvi. 63, 65. Joh. x. 36. <sup>i</sup> Joh. v. 18.

<sup>\*</sup> See *Bull Def. Fid. Nic. Sect. I. Cap. 1. Sect. IV. C. 3. Waterland's Vindic. p. 28, &c. 2d Def. p. 126, &c.*

<sup>i</sup> *Iren. Lib. iv. C. 37. Tertull. adv. Prax. Cap. 14.*

<sup>m</sup> *Just. Mart. Dial. Tryph. p. 254, 255, 288. Tertull. adv. Marc. Lib. v. C. 17.* <sup>n</sup> *1 Joh. ii. 13.*

*Beginning*

Beginning, the God of Israel, ° the Rock of Ages, ° Je- SERM.  
sus Christ, the same yesterday, to day, and for ever. V.

But some affect to treat this Doctrine of our Lord's Divinity, as an indifferent Matter, a Truth merely speculative. Can it then be an indifferent Matter who is our God, and what the Object of our Worship? The Dignity of the Person, who accomplished our Salvation, ought certainly to influence our Practice, and excite us to Obedience; and by detracting from this Dignity we abate and weaken the Force of these Motives. Thus does St. Clement, ° the Fellow-Labourer of St. Paul, begin his Second Epistle to the Corinthians — ' My Brethren, we ought to think of Jesus Christ as of God, as of the Judge of Quick and Dead, and not to think meanly of our Salvation. For if we think meanly of him, we shall hope to receive but little. And having such mean Thoughts of it, we shall sin, not knowing from whence we are called, and by whom. And the Scriptures themselves strongly insist on the Dignity of the Person who wrought our Redemption, as mightily enhancing the Greatness of our Salvation, and carrying with it the strongest Obligations to Obedience: This they urge as the most

° If. xxvi. 4.

° Heb. xiii. 8.

° Phil. iv. 3.

° Ἀδελφοὶ ὅτως δεῖ ὑμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ κυρίου ζώντων καὶ νεκρῶν· καὶ εἰ δεῖ ὑμᾶς μικρὰ φρονεῖν περὶ τῆ σωτηρίας ἡμῶν· ἐν τῷ γὰρ φρονεῖν ὑμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαβεῖν· καὶ οἱ ἀκροῖς ὥσπερ μικρῶν ἀμαρτάνομεν, ἐκ εἰδοτῆς πόθεν ἐκλήθημεν, καὶ ὑπὸ τίνος. Clem. Epist. ad Corinth. II.

powerful



SERM. powerful Motive, both to our Hopes and Fears.

V.

*“ In this (says St. John) was manifested the Love of God towards us, because that God sent his Only-begotten Son into the World, that we might live through him. — ‘ He that spared not his own Son, (et idcirco), says St. Paul, but delivered him up for us all, how shall he not with him also freely give us all Things? The Author of the Epistle to the Hebrews, after setting forth the Divinity of our Lord, and his Superiority over the Angels, makes this Inference from this Doctrine — “ Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip. For, if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward; how shall we escape if we neglect so great Salvation? And again — “ He that despised Moses’ Law died without Mercy. — Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unboly Thing, and hath done Despite unto the Spirit of Grace? ”*

Let us therefore, who believe on the Name of the Son of God, and acknowledge his Divinity, shew forth in our Lives and Conversations the proper Fruits of such Faith. \* Let us walk worthy of the

\* 1 Joh. iv. 9.

\* Rom. viii. 32.

\* Heb. ii. 1, &c.

\* x. 28, 29.

\* Eph. iv. 1.

Vocation, wherewith we are called; <sup>1</sup> and let our Conversation be such as becometh the Gospel of Christ. Let the infinite Love of God, and the amazing Condescension of the Son of God, excite our Thankfulness and Gratitude, and win from us the Obedience of a willing Heart. If God so hated Sin, as to require such a Satisfaction, how should we flee from, and abhor all fleshly Lusts? How should we fear to crucify the Son of God afresh? And if, on the other Hand, <sup>2</sup> God so loved the World, as to give his Only-begotten Son for us, how should this excite our Faith, and animate our Hopes? <sup>3</sup> Seeing that we have so great an High-Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession; and let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

<sup>1</sup> Phil. i. 27.

<sup>2</sup> Joh. iii. 16.

<sup>3</sup> Heb. iv. 14, 16.

SERMON

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## S E R M O N VI.

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The Use of Reason in Matters of Religion  
stated and explained.

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R O M. I. 20.

*For the invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.*

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VI.

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**T**HE *Apostle* is here speaking of the *Gentile* World. He tells us in the foregoing Verse, that *that which might be known of God was manifest in them*; and that *God had shewed it unto them*. And here he teaches us, that this was not by any prior Revelation, but by the Voice of Nature. *The invisible Things of him, even his eternal Power, and Godhead, were clearly seen from the Creation of the World, being understood by the Things*



*Things that are made.* \* And, again, he asserts SERM. VI  
that *they knew God*, though *they glorified him not as*  
*God*; and that therefore *they are without Excuse.*

This Doctrine of the *Apostle* naturally leads us to the Consideration of a Question much disputed of late, about the Power, Extent, and Use of *Reason* in Matters of *Religion*. Some would make *Reason* so self-sufficient as to exclude all Necessity, or Use of *Revelation*; while others, willing to avoid this Extreme, have carried the Matter too far the other Way, decrying all Use of Reason in *Religion*, and asserting that the *Heathen* World had no Knowledge of *God* at all, and that there is no such Thing as *Natural Religion*. The first should seem to take away all Use; and the other to destroy all Proof of *Christianity*: The one would make it a needless, the other an irrational Institution. It must indeed be owned to be an extremely difficult Undertaking, to settle the precise Bounds and Limits of *Human Reason*; and to determine exactly how far it might go in discovering the Knowledge of *God*, and the Measures of our Duty. We are well assured that Man from the Beginning enjoyed the Benefit of *Revelation*, and that *God* never from his first Creation left him in the Hands of his own Counsel. How far therefore *Reason* might have gone without the Assistance of *Revelation* it is not easy to say. How shall we distinguish

what

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what Men learnt by the Use of their own *Reason*, from what they received by Tradition grounded on ancient *Revelation*? We cannot then pronounce *Reason* sufficient for every Thing, because with Assistance it made great and noble Discoveries; nor can we say it was sufficient for nothing, because it stood in Need of Assistance. But, as this would be a fruitless, so I apprehend it is an unnecessary Enquiry. It may be sufficient, and I hope it may be of some Use, to lay down some general Rules, which may enable us to form some tolerable Judgment in this Matter, and direct us to steer between Infidelity on the one Hand, and Enthusiasm on the other.

*First* then, I hope it will be universally allowed that Man is a *Rational* Animal. This is a Point, which as the Apostle here plainly supposes, so it neither needs, nor admits of any Proof. If any Man should dispute this Truth, by this very disputing he confesses it.

*Secondly*, Man, as he is a *reasonable*, so is he also a *religious* Creature. This proposition is as evident as the former; for, whoever shall bring Arguments to prove that *Reason* is of no Use in Matters of *Religion* thereby confutes himself. This is indeed what our *Reason* was chiefly given us for, to lead us to the Knowledge of our *Creator*. It is the noblest and best Exercise of our Understanding, and what principally distinguishes us from

from the Brute Beasts. Nor can we read scarcely S E R M.  
of any Nation so savage, or ignorant, but what VI.  
had some Sort of Religion, some notions of a God.  
The same is expressly asserted here by the Apostle.  
He says, that *the Gentiles knew God, and understood*  
*his eternal Power and Godhead*; and that this  
Knowledge was obtained by the Observation of  
*the Things that are made*. He adds, that *they were*  
*without Excuse*; which they could not have been,  
if they had had no Knowledge of God, no Means  
of discovering his Nature, and their Duty to him.  
The same is evident from their Writings. <sup>b</sup> We  
find them acknowledging the Being of a God, his  
Wisdom, Goodness, and Providence, and demon-  
strating them by the same Arguments, from which  
the Apostle says they learnt them, from *the Things*  
*that are made*, from the Beauty, Order, and Use-  
fulness of the Works of the Creation.

<sup>b</sup> Of this many Instances might be produced: I shall con-  
tent myself with referring only to Cicero's 2d Book *de Naturâ*  
*Deorum*—*Quid potest esse tam apertum, tamque perspicuum, cum*  
*cælum suspeximus cælestiaque contemplati sumus, quam esse aliquod*  
*Numen præstantissimæ Mentis, quo hæc regantur?* Again—*Quod*  
*si omnes Mundi partes ita constitutæ sunt, ut neque ad usum meliores*  
*potuerint esse, neque ad speciem pulchriores, videamus, utrum ea for-*  
*tuita sint, an eo statu, in quo coherere nullo modo potuerint, nisi*  
*sensu moderante, divinæque Providentiâ.* And again—*Quis enim*  
*hunc Hominem dixerit, qui cum tam certos cæli motus, tam ratos*  
*astrorum ordines, tamque omnia inter se connexa & apta viderit,*  
*neget in his ullam inesse rationem, eaque casu fieri dicat, quæ quanto*  
*consilio gerantur nullo consilio assequi possumus?* &c.



SERM. VI. *Thirdly* therefore, there is such a Thing as *Natural Religion*. By *Natural Religion* we sometimes understand all Doctrines and Duties relating to the *Deity*, which may be proved and inferred from Principles of *Reason* in general. The Attributes of *God*, and the Duties owing to him, have been thus deduced by Divines from Principles of *Reason*; and such Disquisitions are not without their Use, as they serve to enforce the Practice of such Duties, and to convince us of the Reasonableness and Excellency of the *Christian Revelation*. But here by *Natural Religion* we rather mean what each particular Person might, and actually did know of *God* by the Use of his natural Faculties. And that some such Knowledge might be, and was attained by the *Heathen World*, we have already seen.

*Fourthly*, all *Revealed Religion* is ultimately founded on *Natural*. The Doctrines indeed of *Revealed Religion* are not to be demonstrated, like Matters of Science, from Principles of *Reason*, but to be proved from the Authority of the Revealer; but then this Authority must have such Attestation, as may satisfy a reasonable Enquirer. When *God* has thought fit to reveal himself immediately to particular Persons, he has commonly done it in such a Manner, as was consistent with the Use of their natural Faculties. Nor can such inspired Persons communicate what they have received,

received, or convince others that they are inspired, but by Means of some Proofs offered to their Understanding. \* All Proofs indeed of *Revelation*, such as Miracles, Prophecy, or the like, resolve ultimately into the Veracity of *God*, and can lay no hold on him, who does not antecedently believe that *God is*, and that he is good, just, and true, and will not deceive *those who diligently seek him*. There can be no Proof of any *Revelation* offered to him, who is utterly destitute of all Principles of *natural Religion*. *God* cannot reveal himself to an Idiot, or Brute Beast, unless he first give them new Faculties. The same is still in a higher Degree applicable to all internal Marks of a *Divine Revelation*. These must be judged of by *Reason*, and can be judged of by *Reason* alone. Accordingly we find the Apostles <sup>d</sup> *reasoning* with the Persons they preached to, *persuading* both the *Jews* and *Greeks*, and all along supposing the Persons, to whom they addressed themselves, possessed of the first Principles of *natural Religion*. This might be shewn in many Instances, and particularly from \* *St. Paul's* most sublime Discourse at *Athens*. The *Gentiles* had indeed no other Light whereby to judge of the *Christian Revelation*: Their *Reason*, however weak, or depraved it may be supposed

\* See *Jenkins's Reasonableness of Christianity*, Vol. i. Pt. iv. Ch. 2. *Christian's Faith a Rational Assent*, Pt. ii. p. 145, &c.

<sup>d</sup> Acts xviii. 4.

\* Acts xvii. 22, &c.

SERM. VI. to have been, was the only Rule they had. By this they must judge both of the Nature and Proofs of any *Revelation* offered to them; or else they must have been incapable of forming any Judgment at all concerning it. If *Reason* were not thus far sufficient, I would ask what Motive they could have to quit the Persuasion they were bred up in? Or why they should prefer *Christianity* itself to the most absurd Systems of *Heathenism*? Were Miracles sufficient to convince them? It is readily allowed: But if we ask why? You must recur to Principles of *natural Religion* to shew that the Proof from Miracles is conclusive. Had they received Light from any former *Revelation*, yet, as all Memory of such *Revelation* was lost, and as they acknowledged no such, it could not be offered in Proof to them. It might enlighten their Understanding, and render them more capable of judging of the *Christian* Doctrines; but could not be distinguished from the Workings of their own *Reason*.

But how could *Reason* be a Rule for the *Heathen* World to judge by, <sup>f</sup> whose *foolish Heart* was darkened, <sup>g</sup> and even their *Mind and Conscience* defiled? False Notions of the *Deity* universally prevailed: Each Man's Prejudice, each Man's Lust, became his *Reason*. What then would become of the true *Religion*, if it were to stand, or fall, by the Determination of so corrupt a Judge? But we do

<sup>f</sup> Rom. i. 21.

<sup>g</sup> Tit. i. 15.



not say that a Revelation is to be immediately S E R M.  
condemned, because it does not agree with a Man's VI.  
preconceived Notions. All Men have a Power  
of Recollection, and may at any Time re-examine  
the Grounds and Reasons of any Principles,  
which they may have imbibed. *The Gospel of*  
*Christ* came attested with such Credentials, as, to  
say the very least, demanded every Man's most se-  
rious Attention. It was therefore in the Power,  
and it was certainly the Duty, of the *Heathen*  
World, on the Appearance of Christianity, to  
re-examine their preconceived Notions; and I  
humbly apprehend they had Light enough to dis-  
cover the Falshood of them. The Light of Nature,  
though miserably clouded and obscured, was not  
yet totally extinguished. For Instance, they might,  
by consulting their own Breasts, have discovered  
that their idolatrous Worship was founded not on  
*Reason*, but only on Tradition. And surely a *Re-*  
*velation* so attested as *Christianity* was, ought to  
have over-ruled all such Prejudices. Had indeed  
the *Heathen* World wanted Light to judge of the  
Truth of *Christianity*, their Infidelity could not  
have been criminal. But it was generally not the  
Weakness of their Understanding, but the Wick-  
edness of their Heart, which prevented them from  
discerning and acknowledging the Truth. Ac-  
cordingly, on the one Hand, we find the Apostles,  
and other *Christian* Writers, shewing the Folly of

SER M. Idolatry from Principles of *Reason*; so did St.

VI. *Paul*, (as we observed before), in his excellent Discourse at *Athens*. And, on the other Hand, we find the *Scriptures* charging the Infidelity of Unbelievers, not to any Want of sufficient Capacity, but to their sinful Lusts and Passions.—<sup>b</sup> *This is the Condemnation*, (saith our *Blessed Saviour*), *that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil.*  
<sup>a</sup> *If our Gospel be hid*, (says St. *Paul*), *it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine unto them.*

And as the *Heathen* had no other Rule but *Reason* whereby to judge of the Truth of a Revelation, so I apprehend that we *Christians* also must by our Reason satisfy ourselves of the Truth of the *Religion* which we profess. The first Point in *Religion* is the Existence of *God*, and his Attributes, *his eternal Power and Godhead*. These, as the Apostle here teaches us, and as our own *Reason* informs us, *are clearly seen, and understood, from the Creation of the World*. These are prior in Order, and Course of Proof, to any *Revelation* of *God's Will*; and on these, as has been already shewn, all Proofs of a *Revelation* must ultimately rest. But, as I said before, we do not proceed

<sup>a</sup> Joh. iii. 19.

<sup>b</sup> 2 Cor. iv. 3, 4.

here as in Matters of Science. We do not make S E R M.  
Use of our *Reason* as a Principle, whereby we may VI.  
discover, or prove the Truth of the Doctrines re-  
vealed; but as an Instrument whereby we may  
judge of the Authenticity of the *Revelation*. Nor  
do we prove the Truth of *Christianity* by philoso-  
phical Arguments, but by *the Power of God*, by  
the Evidence of Miracles and Prophecy. But  
then this Evidence must be tried at the Bar of  
*Reason*. By *Reason* must we distinguish true Mi-  
racles from false Pretensions to Miracles, Doctrines  
worthy of *God* from such as are utterly unworthy of  
him; and the Force of the Argument drawn from  
Miracles must (as we have seen) be judged of,  
and supported by *Reason*. To deny this is in Ef-  
fect to give up the Truth of our *Religion*, and set  
it on a Level with the grossest Imposture. For  
what more can be said against any Imposture, than  
either that it has no Proof, or such as cannot  
stand the Test of sober *Reason*.

And, if it is necessary to consult our *Reason*, in  
Order to satisfy ourselves of the Truth of those  
Things which we have learned, much more so  
must it be, if we should attempt to convince, or  
confute Unbelievers. For this can be done only  
by appealing to Principles common to both, that  
is, to the Principles of *Reason*, and *Natural Reli-  
gion*. And surely, *if we have not followed cun-  
ningly-devised Fables*, this may be attempted with



SERM. good Hopes of Success. If our *Religion* is true,  
 VI. its Truth is capable of being proved. If we are  
 fully assured of the Certainty of our most holy  
 Faith, we need not fear that it should suffer any  
 Prejudice from a rational Enquiry.

It were indeed to be wished that we had less  
 Occasion to enter into the Proofs of our *Religion*,  
 or defend it against the Objections of Unbelievers;  
 and that Pastors and Teachers had no other Bu-  
 siness, but to enforce the Practice of Piety, and  
 Virtue, by their Doctrine, and Example. Much  
 more ought we to lament the Disputes, and Divi-  
 sions among ourselves. We should rejoice to see  
 all Controversies at an End, all Divisions healed,  
 and all *Christians perfectly joined together in the same*  
*Mind, and in the same Judgment.* But, as long as  
 there are *cunning and crafty Men, who lie in wait*  
*to deceive,* so long will it be necessary to warn  
 Men of their *Slights*, and guard against their  
 Devices. We could wish we were at Liberty to  
 employ both Hands in building the Walls of *Je-*  
*rusalem*; \* but since there are Enemies, who are  
*conspiring all of them together to come, and to fight*  
*against Jerusalem,* we find it necessary, not only to  
*make our Prayer unto our God,* but to *set a Watch*  
*against them Day and Night, to work in the Work*  
*with one Hand, and with the other to hold a Weapon.*  
 They, who would disarm us, either are in League

\* See Neh. iv. 7, &c.

with our Enemies, or know not what they say. SERM.

<sup>1</sup> Since therefore *unruly and vain Talkers, and De-*  
*ceivers* abound, it is necessary that the Ministers of  
*Christ should be able by sound Doctrine, both to exhort,*  
*and to convince the Gainsayers; at least to stop their*  
*Mouths with just Reasoning, and sound Speech that*  
*cannot be condemned.* And this is more especially  
the Business of those, whose Leisure, Opportu-  
nities, and Abilities, qualify them to detect their  
Fallacies, and expose their Ignorance.

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*Fifthly*, If it should be asked whether *Reason* is  
of any Use, and of what Use it is, to those who  
enjoy the Benefit of *Revelation*, I answer, that with  
Regard to Doctrines revealed, we are not to ex-  
pect, or enquire after any other Proof of them.  
The Authority of the *Revealer* is sufficient; and  
to this we ought to submit even against Proba-  
bility. If indeed the Subject be such as we have  
a clear and adequate Comprehension of, and there  
be any thing in a pretended *Revelation*, which  
evidently contradicts any clear Principle of *Rea-*  
*son*, this would be a sufficient Objection against  
such *Revelation*. But this Question we here sup-  
pose already decided, and the Person convinced,  
after a rational and full Enquiry, of the Authen-  
ticity of the *Revelation*. And in this Case we  
ought to submit our own Opinions to the Autho-

<sup>1</sup> Tit. i. 9, 10.

SERM. rity of the Revealer. —<sup>m</sup> *Revelation*, (says a great  
 VI. Master of Reason), *where God has been pleased to*  
 ———— *give it, must carry it against the probable Conjectures*  
*of Reason, because the Mind, not being certain of the*  
*Truth of that it does not evidently know, but only*  
*yielding to the Probability that appears in it, is bound*  
*to give up its Assent to such a Testimony, which it is*  
*satisfied comes from one, who cannot err, and will not*  
*deceive.* Much more in Things of which we have  
 no clear Comprehension, and can form no com-  
 petent Judgment, ought we to be determined by  
*Revelation.* This is in this Case our only Guide;  
 these are Things above our *Reason*, and purely  
 Matters of *Faith*.

Here then there is no Room for *Reason* as a  
 Principle, but still, as an Instrument, it may and  
 must be admitted. By this we must judge of the  
 Sense of *Scripture*; not indeed from the Reason of  
 the Thing, but by the same Rules whereby we  
 judge of the Sense of other Authors, by considering  
 the Context, the Design of the Writer, other paral-  
 lel Passages, and the like. Again, Doctrines may  
 be plainly proved from *Scripture*, which are not in  
 express Words contained therein. Such Conse-  
 quences must be drawn, and judged of by the Use  
 of our *Reason*. And so also Duties are usually  
 prescribed in general Terms. But to adapt these  
 to particular Cases, to adjust seemingly contrary  
 Obligations, and to determine what may be our

<sup>m</sup> *Locke's Essay on Hum. Understand. B. iv. C. 18. Sect. 8.*

Duty



Duty in each particular Circumstance, which may occur, is a Work which, as it is certainly necessary, so it requires no small Judgment and Skill. SERM.  
VI.

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Lastly, to defend the true Sense of *Scripture*, to rescue it from Misrepresentations, to answer the Objections, or clear up the Difficulties, which weak or wicked Men may suggest, is what those at least who are ordained to be Teachers of the Word, ought to be able to do, and what cannot be done without competent Learning and Judgment.

*Sixthly and Lastly*, Though we have no other Rule but *Reason* whereby to judge of *Revelation*,<sup>a</sup> yet it does not follow from hence, that *Reason* is the Standard of Truth, or a *sufficient Guide in Matters of Religion*, at least not in the Sense, in which this Proposition is usually taken. For though *Reason* was the only Rule the *Gentile* World had, and that by which alone they could judge of the Authority of *Revelation*, it might notwithstanding be very weak and very depraved. They might be, and actually were, in the Condition of Persons born indeed with Eyes,<sup>b</sup> but *sitting in Darkness, and the Shadow of Death*; retaining only a Capacity of being enlightened by *the Day-spring from on high*. And this is the very State of the Case, as it is here represented by *St. Paul*. He supposes the *Gentiles* capable of discovering the *invisible*

<sup>a</sup> See Sermon II.

<sup>b</sup> Luk. i. 78, 79.

SERM. VI. *Things of God from the Creation of the World; but at the same Time represents them as in a most deplorable State of Ignorance and Corruption,*  
*<sup>p</sup> vain in their Imaginations, having their foolish Heart darkened, <sup>a</sup> given over to a reprobate Mind.*  
*<sup>r</sup> And he recommends to them the Gospel of Christ, as the Fountain of Grace and Peace, the Power of God unto Salvation.*

It would lead me into too large a Field of Discourse, should I attempt to set forth the Usefulness, and Expediency of the *Christian Revelation*. This has been often done by much abler Hands: It may be sufficient to offer a few Hints.

*First* then, I would ask those, who delight to magnify the Power of *human Reason*, what they mean by *Reason*. By *Reason* they must mean, if they mean any thing to the Purpose, *the Faculty which God hath given to each Man of discovering and judging of Truth*. But this is only a *Faculty*. God hath not originally implanted in any Man actual Knowledge, but only the Power and Capacity of obtaining it. These Powers must be called forth to act and habit by Use and Exercise, by Instruction and Education. Where the latter are wanting, these Powers will lie dormant: Where our *Reason* receives a wrong Bias from erroneous Guides, and evil Customs, it will only serve to confirm us in Ignorance and Error. Will you

<sup>p</sup> Rom. i. 21.<sup>a</sup> Ib. 28.<sup>r</sup> Ib. 16.

say then that the Child needs no Education, because <sup>SERM.</sup> *human Reason is able to discover every conceivable Duty?* Or that the Savage wants no Instruction, because <sup>VI.</sup> *the Tables of the Natural Law are hung up in the Works of God, and are obvious to the Sight of all Men?* If not, why may not Revelation be equally useful, expedient, and necessary? If one Man may teach another, why must God alone stand excluded from the Power, or Possibility of instructing, or enlightening his own Creatures? Education supposes *Natural Parts*; and Revelation presupposes some Natural Religion: Both of them suppose these Faculties not Self-sufficient, but capable of Improvement, and standing in need of Assistance.

Besides, if we were to allow that *Reason* had been originally sufficient to lead Men to the Knowledge of their Duty, yet, when Corruption and Idolatry had overspread the Face of the World, the Case would be very much altered. The same Faculties, which, by the Use of common Helps, might have discovered *the invisible Things of God*, yet, destitute of all Assistance, or misled by blind Guides, popular Prejudices, and prevailing Errors, might stand in Need of a *Divine Revelation to guide them into the Way of Peace*. And that the whole World was thus become *vain*.

<sup>s</sup> Lord Bolingbroke's Philosophical Works. Vol. V. p. 543.

<sup>t</sup> Ib. p. 153.



SERM. in their Imaginations, we have not only the Authority of the Apostle, but the Attestation of all History, <sup>u</sup> and the Confession of their wisest Philosophers.

<sup>w</sup> Secondly, I would ask these Advocates for the Sufficiency of human Reason, whether they speak of human Reason as subsisting in the whole Species, or in each particular Individual. If we were to allow that some of the wisest among the Heathen might attain a competent Knowledge of God, and their own Duty, yet surely it must be confessed that the Generality of Mankind were in a most deplorable State of Ignorance and Error. Not to insist then on the Errors, Divisions, and Uncertainties, among the Philosophers themselves, let us suppose that these, or at least some of them,

<sup>x</sup> The Words of Cicero are very remarkable — *Natura parvulos nobis dedit igniculos, quos celeriter malis moribus, opinionibusque depravatis, sic restringimus, ut nusquam Naturæ Lumen appareat. Sunt enim ingeniis nostris semina ignata virtutum, que si adolescere liceret, ipsa nos ad beatam vitam Natura perduceret. Nunc autem simul atque editi in lucem, & suscepti sumus, in omni continuo pravitate, & in summâ opinionum perversitate versamur, ut pæne cum lacte nutricis errorem suxisse videamur. Cum vero parentibus redditi, demum magistris traditi sumus, tum ita variis imbimur erroribus, ut vanitati veritas, & opinioni confirmata Natura ipsa cedat.—Accedit eodem quasi maximus quidam magister populus, atque omnis undique ad vitia consentiens multitudo; tum planè insicimur opinionum pravitate, a Naturâque desciscimus.* Tusc. Quæst. Lib. iii. C. i.

<sup>w</sup> See Sermon II.

had

had worthy Notions of *God*, yet to how few was SERM.  
this Knowledge confined? None but Men of VI.  
Parts and Learning, of Study and liberal Education, were able to understand, or profit by their Doctrines. They themselves generally had the Vulgar in great Contempt; they purposely wrapt up their Notions in dark and mysterious Expressions; they chose to confine their Instructions to those of their own School only; \* and are said to have had two Sorts of Doctrines, one for the Vulgar, another for their own Disciples. Notwithstanding therefore many fine Sayings, and noble Sentiments of some *Heathen* Authors, yet it is most notorious that the Bulk of Mankind were in the Condition described by the Apostle — *having the Understanding darkened, being alienated from the Life of God, through the Ignorance that was in them, because of the Blindness of their Heart.* Gross Superstition and abominable Idolatry, had over-run the whole *Heathen* World; and their very Religion consisted of the most ridiculous, impure, and inhuman Rites. But the *Christian* Religion is peculiarly adapted for the Salvation of all Mankind. <sup>2</sup> *The Gospel is preached to the Poor*; and all possible Provision, which the Nature of the Thing will admit of, is made for the Instruction of the meanest and most illiterate *Christian*. This then

\* *Clem. Alex. Strom. L. v. p. 575. Ed. Par.*

<sup>2</sup> *Eph. iv. 18.*

<sup>2</sup> *Luk. vii. 22.*

S E R M. is an End worthy of the Interposition of <sup>a</sup> *the Father of Mercies*, <sup>b</sup> *the God of the Spirits of all Flesh*,  
 VI. <sup>c</sup> *who would have all Men to be saved, and to come unto the Knowledge of the Truth.*

*Thirdly*, If we should allow, what is notoriously false, that all Men were of themselves able to discover a perfect Rule of Duty, yet we might reasonably ask what Motives they had to follow it. The Philosophers could never clearly make out upon what Principles originally, and for what End ultimately, *Virtue* was to be chosen. Endless were their Disputes, and great Variety of Opinions was there about the *Summum Bonum*, what was *the Chief Good*, or final *Happiness of Man*. Some of the best and wisest of them held that *Virtue was self-sufficient to its own Happiness*; but, if in this Life only we have Hope, Experience will shew the Falseness of this Conceit. A future State of Rewards and Punishments seems indeed to have been set forth in the Ceremonies and Mysteries of *Paganism*; but then, as this Doctrine was evidently derived from Tradition, so it was so adulterated and obscured by Fables and Fictions, as must very much take off from the Influence it ought to have upon the Hearts and Lives of Men. Among the Philosophers many denied any future State; <sup>d</sup> The wisest

<sup>a</sup> 2 Cor. i. 3.

<sup>b</sup> Num. xvi. 22.

<sup>c</sup> 1 Tim. ii. 4.

<sup>d</sup> *Nescio quomodo, dum lego, assentior; cum posui librum, & mi-*  
*cum*



and best of them, though they assert the *Immortality of the Soul*, and bring good Proofs of it, yet often speak of it with so much Doubt and Diffidence, that some have questioned whether they really believed it or not. But Thanks be to God, \* who bath brought Life and Immortality to Light through the Gospel. This important Article of Religion is most plainly taught, † and full Assurance of it is given unto all Men by Christ, and his Apostles. And accordingly we find *Christians* of all Denominations unanimously agreeing in it. So that now by the clear Knowledge of this great Point, the Practice of universal Righteousness is established on a sure Foundation, and we have the greatest Reason, and the highest Motive, to be ‡ *steadfast, unmoveable, always abounding in the Work of the Lord.*

Lastly, If we should farther allow, that both the Precepts, and Sanctions of the *Law of Nature*, were perfectly discoverable by every Man, yet what will become of those who have disobeyed these Precepts, and despised these Sanctions?

*cum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur. Cicero Tusc. Quæst. Lib. I. Νῦν δὲ εὖ ἴσσι ὅτι δὲ παρ' ἀνδρας τε ἐλπίζω ἀφίξισθαι ἀγαθούς, καὶ τοῦτο μὲν οὐκ ἂν πάνυ διίχυρταίμην. Platonis Phædon. C. 8. Ἀλλὰ γὰρ ἤδη ὥρα ἀπίεμαι, ἔμοι μὲν ἀποθανυμένοι, ὑμῖν δὲ βιωσομένοις. ἀποτίροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρῶγμα, ἀδελφοὶ παντὶ πλὴν ἢ τῷ Θεῷ. Apolog. Socr. C. 33.*

\* 2 Tim. i. 10.

† Acts xvii. 31.

‡ 1 Cor. xv. 58.

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When

SERM. VI. When Man has *transgressed the Laws* of his Maker, *changed the Ordinance*, and *broken the everlasting Covenant*, wherewith shall he reconcile himself to God? Will not these Precepts and Sanctions, which should have secured his Obedience, rise up in Judgment against him; and the very supposed *Sufficiency of the Law of Nature* condemn him? <sup>a</sup> Will not *the Commandment, which was ordained to Life, be found to be unto Death*? But we shall be told, I suppose, that God is merciful, and placable; and that, if by Repentance we remove the Cause of his Displeasure, that Displeasure must cease. But will a Crime which is censurable in the Act, cease to be so when it is past? Can we hope to discharge an old Debt only by forbearing to incur new ones? Or to atone for our past Disobedience merely by not continuing to heap up fresh Provocations? It is natural for Men, who have sinned, to stand in Fear of Punishment; nor can Reason alone give them any certain Assurance of Pardon. And this has always been the general Sense of Mankind. All the Religions, which have ever prevailed in the World, have prescribed Rites calculated to avert the Wrath of God; and Gifts and Sacrifices have been every where offered for this Purpose. But, supposing we should allow all that is contended for, and more than can be proved; God, they tell

<sup>a</sup> Rom. vii. 10.

us, is merciful and placable, ready to receive all who repent. Be it then so: And will not this very Mercy, which moves him to accept Repentance, incline him also to declare his Acceptance of it? We know that Mankind were actually in great Doubt and Perplexity on this very Subject; and might it not reasonably be hoped that a good God would interpose, to free them from these Doubts and Perplexities? And to deliver them, who, through Fear of his Displeasure, were all their Life-time subject to Bondage? And what is the Gospel, but a Declaration of God's Mercy, and Readiness to receive Sinners on Repentance, attended only with such Circumstances, as are at the same Time consistent with God's Holiness and Justice; as most powerfully set forth his Detestation of Sin, and tend most effectually to deter Men from future Transgressions? This seems indeed to be the great Difference between the Religion of Nature, and that of Christ: The one considers Men, as in a perfect State; the other considers them, as what they are, Sinners. And all the peculiar Doctrines and Precepts of Christianity are relative to this great Point, *the Ministry of Reconciliation*. This is therefore a Revelation, which the State of Mankind plainly required; and which Reason itself taught Men to expect.

Let us therefore receive these glad Tidings of Salvation with Joy and Thankfulness; and let us



SERM. cheerfully conform our Lives to the excellent Pre-  
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cepts of our most holy *Religion*. The Necessity of *good Works* is on all Hands acknowledged. This is *the End of the Commandment*, the Sum and Substance both of the *Law of Nature*, and of that of *Christ*. This, *every Way, whether in Pretence, or in Truth, is preached*, both by those who speak most highly, and most slightly of *human Reason*. They who would magnify the Sufficiency of the *Law of Nature*, pretend to do it for this Reason, because all *moral Duty* may be learnt from it: And they, who will allow no such Thing as *Natural Religion*, with a just and laudable Zeal insist that *Christians* ought to be a *peculiar People, zealous of good Works*. Nay, we shall scarcely meet with any *Libertine* so hardy, as formally to deny all *Moral Obligation*. The very worst of Men own the Truth of those Principles, which *in Works they deny*; and though *they hate the Light*, yet cannot wholly shut their Eyes against the Force of it. <sup>1</sup> *Let every one therefore, who nameth the Name of Christ, depart from Iniquity*. Let us, by the Purity and Holiness of our Lives, exemplify the distinguishing Excellency of our Religion: Let us approve ourselves <sup>2</sup> *a holy Nation, a peculiar People*; and thereby *shew forth the Praises of him, who hath called us out of Darknes into his marvellous Light*. <sup>1</sup> *For it had been better for us not to have*

<sup>1</sup> 2 Tim. ii. 19.

<sup>2</sup> 1 Pet. ii. 9.

<sup>1</sup> 2 Pet. ii. 21.

*known*

known the *Way of Righteousness*, than, after we have known it, to turn from the holy Commandment delivered unto us. If the Gentiles were without Excuse, because, when they knew God, they glorified him not as God, <sup>m</sup> how much more inexcusable must we be, if we do the same Things, after so much fuller Assurance that the Judgment of God is according to Truth against them, which commit such Things? For, as the Apostle here argues, God will render to every Man according to his Deeds; to them, who by patient Continuance in Well-doing seek for Glory, and Honour, and Immortality, eternal Life; but unto them, that are contentious, and do not obey the Truth, but obey Unrighteousness; Indignation and Wrath; Tribulation and Anguish upon every Soul of Man that doth Evil, of the Gentile, and much more of the Christian. For there is no Respect of Persons with God.

SERM.  
VI.

<sup>m</sup> Rom. ii. 1, &c.

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## S E R M O N VII.

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JEPHTHAH'S Vow considered.

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J U D. XI. 30, 31.

*And Jephthah vowed a Vow unto the Lord, and said, If thou shalt without fail deliver the Children of Ammon into mine Hands, then it shall be, that whatsoever cometh forth of the Doors of my House to meet me, when I return in Peace from the Children of Ammon, shall surely be the Lord's, and I will offer it up for a Burnt-Offering.*

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**T**HE Meaning of this Vow, and the Manner in which it was performed, and whether *Jephthah* really sacrificed his Daughter in Pursuance of it, has been a Matter of much Dispute, both among *Jews* and *Christians*. Men  
of



of great Learning, Judgment, and Piety, have SERM. VII. taken each Side of the Question; and it must be confessed that there are considerable Difficulties attending either Side. The most obvious Sense of the Passage, as it stands in our Translation, and indeed in most other Translations, is, that *Jephthab* vowed to offer up for a Burnt-Offering whatsoever should come forth of the Doors of his House to meet him, and that in Pursuance of this Vow he offered up his only Daughter for a Burnt-Offering; he did with her according to his Vow, which he had vowed. But this Interpretation seems to be attended with insuperable Difficulties. \* Human Sacrifices were not only absolutely forbidden by the *Law*, but declared to be most abominable and hateful in *God's* Sight. And, if *Jephthab* had not known this, the Priests could not but know what was fit to be offered in Sacrifice, and what not; nor could *Jephthab* offer any Burnt-Offering without the Ministry of the Priests. Again, the *Scripture* passes no Censure on so horrid and unnatural a Deed: But the whole Story is closed with this short Reflection — *and she knew no Man* — which strongly implies that this was the whole of her Sentence.

I would farther observe, what I think has not been sufficiently attended to, that it is not easy to make Sense of the *Vow* itself, as it is commonly understood. *Jephthab*, who in all the rest of his

\* Deut. xii. 31.

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Conduct acts like a Man of good Sense and Understanding, is here supposed to vow, that he would *offer up for a Burnt-Offering whatsoever should come forth of the Doors of his House to meet him.* Now *Jephthab* surely could not but know that the Law made a Difference between *clean Beasts* and *unclean*. What then could he expect to come out of his House to meet him? Sheep, and Bullocks, and all Beasts fit to be offered in Sacrifice, are usually inclosed in Pastures, or shut up in Folds, or Stalls, and could not be expected to come out to meet him. A Dog is the most likely of any brute Animal to come forth to meet him; but a Dog was an unclean Animal, and could not be *offered up for a Burnt-Offering.* <sup>b</sup> And therefore some have contended, and not without great Shew of Reason, that the Words are to be understood of an human Creature, and should be rendered — *Whosoever cometh forth of the Doors of my House &c.* — and so both the *Septuagint* and *Vulgate* Translation render it. And this makes *Jephthab* purposely, and designedly, to vow an human Sacrifice. But this was not only an Abomination, which *God* hated, and would not accept, and a Thing which no Man could vow, who had any Sense of Humanity or Justice, but it was what was not in his Power to

<sup>b</sup> *Lud. Cappellus* Diatrib. de voto *Jephthæ*, who has been herein followed by several others.

perform,

perform. <sup>c</sup> Parents among the *Jews* had no Power over the Lives of their Children. <sup>d</sup> They could not punish with Death even a *stubborn and rebellious Son*, without first applying to the Magistrates; much less could they devote an innocent and dutiful Child to Death. Nor can I find that they had any Power of Life and Death over their Servants. <sup>e</sup> An *Hebrew Servant* they had only a Property in for six Years at most, and were obliged to let *him go free in the seventh Year*. <sup>f</sup> And a Servant bought with Money they might smite and chastise, but could not put to Death. *Jephthah's* Daughter did indeed give her Consent that he should *do with her according to that which had proceeded out of his Mouth*; but, as he could not antecedently assure himself of this, so he could by no Means expect the like Compliance from any of his Servants. Besides, as was before said, he could offer no Sacrifice without the Concurrence of the Priests, which in this Case he had no Reason to expect, nor Power to force. So that this *Vow* of *Jephthah*, as it is commonly understood, is not only a rash *Vow*, but such a *Vow* as we can scarcely conceive any Man in his Senses capable of making, a *Vow* absolutely impracticable, and impossible to be performed.

<sup>c</sup> In this all the *Jewish* Writers agree. See *Selden de Jur. Nat. & Gent. L. iv. C. 9.* <sup>d</sup> *Deut. xxi. 18, &c.*

<sup>e</sup> *Exod. xxi. 2.* <sup>f</sup> *Ib. 20.* See *Selden ut supra L. iv. C. 1.*

Let



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Let us see then whether the Words may not possibly bear another Sense. The *Vow* runs thus — *And Jephthab vowed a Vow unto the Lord, and said, If thou shalt without fail deliver the Children of Ammon into mine Hands, then it shall be, that whatsoever cometh forth of the Doors of my House to meet me, when I return in Peace from the Children of Ammon, shall surely be the Lord's.* It follows in the Original — והעליתיו עולה — This is rendered in our Translation — *And I will offer it up for a Burnt-Offering.* But why may we not suppose that the Pronoun הו relates to יהוה the Lord, which is the Word immediately preceding? And then, <sup>a</sup> as an

<sup>a</sup> I should rather hope (says Lord Clarendon, as quoted by Mr. Dodd) that we do not yet understand the Meaning of the Vow, than that a Vow unlawfully and unnaturally made, the like whereof is not in Scripture, should be unlawfully performed — Whatever is declared to be done by Scripture, which is the Word of God, I am bound to believe; but that this Passage is faithfully translated, when it contradicts the Law of GOD and Nature, and the like whereof was never done, I hope may be innocently doubted.

<sup>b</sup> Gen. xxxvii. 4, 14. Josh. xv. 19. 1 Sam. xxiv. 20. 1 Kings xix. 21. Job xv. 21. xxxi. 37. Psal. cxxxix. 20. Ecclef. viii. 15. Ezek. xxix. 3. See Job. Buxtorf. Thesaur. Grammat. Ling. Sanct. Cap. xvii. p. 528, 9. Glassi Philol. Sacr. Tract. ii. p. 166. And hereto agrees the English Phraseology — *And I will offer him* (i. e. to him, to the Lord) *a Burnt-Offering.* It may farther be observed that, if the Pronoun הו had related to the Person, or Animal, who was to have come forth to meet Jephthab, and who was to have been offered up, the next Word should regularly have been expressed — לעולה — whereas

Ellipsis of the Preposition, or Sign of the Dative SERM. VII.  
 Case, between the Verb and its Suffix is not uncommon in the *Hebrew* Phraseology, the Words may be rendered — *And I will offer to him* (that is, to the *Lord*) *a Burnt-Offering*. So that, according to this Interpretation, *Jephthah* vowed two Things, to dedicate *whatsoever*, or *whosoever should come forth of the Doors of his House to meet him*, to the Service of the *Lord*; and also to offer on this Occasion a *Burnt-Offering to the Lord* of some clean Beast, such as the Law allowed, and God would accept. Take the *Vow* in this Sense, and there is nothing absurd in it, nothing but what *Jephthah* might reasonably vow. And this *Vow* he religiously performed. — *He did with his Daughter according to his Vow*.

Let us then next enquire what Kind of Vow this was. <sup>i</sup> There are two Sorts of Vows mentioned in the *Jewish Law*, the one called in *Hebrew* — חרם — *Cherem*, which was accompanied with a Form of Execration, and which could not be redeemed; the other called — נדר — *Neder*, which was accompanied with no Execration. Again, there were also two Sorts of *Cherem*. The first is that whereby Persons were by publick Authority devoted to Destruction. This has been by many thought to have

whereas now there is nothing in the *Hebrew* to answer the Word — for — in our Translation.

<sup>i</sup> See Lev. xxvii. *Ainsworth*. *Patrick* Annot. *Selden* de Jur. Nat. & Gent. Lib. iv. Cap. 6, & 7.

been

SERM. been the Case with regard to *Jephthab's Daughter*.  
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And they have founded their Opinion on the latter Words of the Vow — *and I will offer it up for a Burnt-Offering*. If therefore these Words will bear another Sense, the whole Foundation of this Opinion is at once taken away. But there are other strong Reasons, which forbid us to suppose this *Vow* to be a *Cherem* of this Sort. First, because this Curse was never denounced against any one but by publick Authority, <sup>k</sup> either by the Command of God himself, <sup>l</sup> or by the Assembly of the Congregation, <sup>m</sup> or by the Supreme Magistrate; and that not arbitrarily, but for some Crime committed. Private Persons had no Power to make such *Vows*; nor could innocent Persons be by any one thus devoted to Destruction, as appears from all the Instances recorded in *Scripture*. Again, Persons thus devoted could in no Sense be said to be *the Lord's*. They were not *holy to the Lord*, nor are they ever in *Scripture* so called. Nor were they, nor could they be offered up in Sacrifice, but were slain with the Sword, or otherwise put to Death. Thus were the *Canaanites*, the *Amalekites*, the Men of *Jabesh-Gilead*, and all other Persons thus devoted. *Jephthab's Daughter* therefore could not be a *Cherem* of this Sort.

But some have thought, that though such a *Vow*

<sup>k</sup> 1 Sam. xv. 2, &c. Deut. vii. 2. Josh. vi. 17, &c.

<sup>l</sup> Jud. xxi. 5.

<sup>m</sup> 1 Sam. xiv. 24.



might be unlawful, yet, when once made, the Person was obliged to carry it into Execution, or at least that such an Opinion might prevail amongst the *Jews* of those Times. But I cannot easily persuade myself that such Casuistry ever prevailed among the People of *God*, as that a *Vow* could oblige, or authorize a Man to commit a cruel, unnatural, and impious Deed. Those who advance such a Notion have not surely considered the Consequences of it. Such a Doctrine tends to evacuate, and set aside, the whole *Levitical Law of Sacrifices*: In that *Law* the Animals, which might be sacrificed, are particularly specified, and all other Animals, not thus specified, are plainly excluded, and forbidden to be sacrificed. But, according to this Doctrine, a Man may *devote unto the Lord of all that he hath*, clean or unclean, and is obliged afterwards to perform this *Vow*. Hereby then a Man is plainly left at Liberty to offer up, in Defiance of all Law to the contrary, *every Abomination to the Lord which he hateth*. If a Man should inadvertently, or impiously, devote to the Lord an Ass, or a Swine, he would be bound to offer it up; and the Priest, <sup>n</sup> who is commanded to *put a Difference between holy and unholy, and between unclean and clean*, would yet be obliged to confound this *Difference*, and to assist in the Sacrifice of what is thus vowed. But still farther, every Sacrifice is a

<sup>n</sup> Lev. x. 10.

SERM. VII. Covenant between God and Man, and supposes an Acceptance on God's Part. If therefore we suppose that God, in Case of a *Vow*, or in any Circumstances whatsoever, should command, or permit human Sacrifices to be offered upon his Altar, we must also suppose that God accepts, and delights in such Sacrifices, and that innocent Blood is a *sweet-smelling Savour in his Sight*, which God forbid. As to the Text Lev. xxvii. 28, 29, which has been supposed to countenance such an Opinion, ° it neither requires, nor will bear the Sense put upon it. The two different Verses speak of two different Kinds of *Cherem*. The 29th Verse relates to Things devoted by this first Kind of *Cherem*, which were not to be sacrificed, but surely put to Death. The 28th Verse relates to the other Kind of *Cherem*.

This may be defined to be a solemn Vow accompanied with a Form of Execration, whereby Persons dedicated any Thing in their Possession, whether Man, Beast, or Field, to the Service of God. But the Things thus devoted were not to be destroyed, or offered in Sacrifice. They were *holy unto the Lord*,<sup>p</sup> and were either repositied in the Sanctuary for the Service of God, or remained in the Possession, and were appropriated to the Use of the Priests. This Kind of *Cherem* differed from a *Neder*, inasmuch as the one was redeemable, and

° See this fully proved in the Appendix.

<sup>p</sup> Lev. xxvii. 21. Num. xviii. 14. Ezek. xlv. 29.

the other irredeemable. And therefore many have SERM.  
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thought that *Jephthah's Vow* was a *Cherem* of this  
Sort, because we find him lamenting that *he had*  
*opened his Mouth unto the Lord, and could not go*  
*back.*

I see no Absurdity in this Supposition. But  
the Text expressly calls the Vow a *Neder*—נִדֵּר  
וַיִּפְתַּח נִדֵּר לַיהוָה—*And Jephthah vowed a Vow unto*  
*the Lord.* And again—וַיַּעַשׂ לָהּ אֶת־נִדְרוֹ אֲשֶׁר נִדָּר—  
*and he did with her according to his Vow which he*  
*had vowed.* Nor do we find here any Word to  
express a *Cherem*, or even to imply it. Although  
therefore the Word *Neder* may sometimes in *Scripture*  
be used in a more general Sense to comprehend  
all Vows whatsoever, I can see no Reason here to  
depart from the strict and proper Sense of the Word.  
For, though such Vows were by the *Law* redeem-  
able, I apprehend the *Law* did not oblige, or com-  
mand, but only permit Things thus vowed to be  
redeemed. It was an Alleviation of the general  
Law concerning Vows: Persons, who had made  
such Vows, were obliged either to perform the Vow  
in Kind, or to redeem the Thing vowed according  
to the Rules there laid down. But notwithstand-  
ing such Indulgence, Persons might in some Cir-  
cumstances think themselves obliged to perform the  
Vow in Kind. <sup>a</sup> *Hannah vowed a Vow*—וַתִּדֹּר נִדֵּר

<sup>a</sup> 1 Sam. i. 11.



SERM. — *to give her Son to the Lord all the Days of his Life.*

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And she did according to her Vow: She dedicated her Son *Samuel* to the Service of the Lord. *Jephthab* then, though the Law permitted him to redeem his Daughter, might possibly think that a Vow made by a Person in his Station, on such an Occasion, ought not to be compounded for, but should be performed, if possible, according to the strict Letter of the Vow. And therefore he said — *I have opened my Mouth unto the Lord, and I cannot go back.* — He thought himself, though not in strict Law, yet in Honour and Conscience, bound to give to the Lord the very Thing which he had vowed. And, whereas his Daughter so generously consented to be thus dedicated to God, *he did with her according to his Vow.* And from hence we may be furnished with an Answer to any Questions, which may be asked, about what *Jephthab* would have done, if his Vow had in the Event proved impracticable. He would, I presume, in this Case, have paid the Price of Redemption. This Interpretation also sets the Character both of *Jephthab*, and his Daughter, in a much fairer Light, than they have been commonly viewed in. We behold in him no longer a rash, ignorant, blind, and superstitious Bigot, fondly entertaining the same execrable Notions of the Deity, as the Worshippers of *Moloch* had of their false God, deliberately guilty of a most cruel, unnatural, and impious Deed,  
from

from a false Notion of Duty and Piety. We see SERM. VII. him now bearing an eminent Character among the *Jewish* Worthies, who *through Faith wrought Righteousness*, acting according to the strictest Rules of Honour and Religion, *avoiding all Appearance of Evil*, and preferring his Duty to all Considerations of Interest and Affection. Though greatly *troubled*, and *brought very low*, he would accept of no Dispensation, and scorned to relieve himself from his Distress, by doing any thing which might appear in the least dishonourable, or inconsistent with the most strict Sense of his Vow—I have opened my Mouth unto the Lord, and I cannot go back. And he had a Daughter worthy of such a Father. She would not suffer her Father to do any thing Dishonourable on her Account: She readily consented, and most generously desired her Father, though to her own great Loss and Sorrow, to perform his Vow—My Father, if thou hast opened thy Mouth unto the Lord, do to me according to that which hath proceeded out of thy Mouth.—A rare Instance (says Bp. Patrick) of Religion, Courage, Obedience to her Parents, and Love to her Country.

And all this is greatly confirmed by the Sequel of the History. We read that *Jephthah came to Mizpeh unto his House, and behold, his Daughter came out to meet him with Timbrels, and with Dances, and she was his only Child; beside her he had neither*

Heb. xi.

SERM. VII. *Son, nor Daughter. And it came to pass when he saw her, that he rent his Clothes, and said, Alas, my Daughter, thou hast brought me very low, and thou art one of them that trouble me; for I have opened my Mouth unto the Lord, and cannot go back. The great Sorrow, which Jephthah here expresses, has been thought an Argument that his Daughter was to suffer Death. \* But it should be considered that*

- Marriage was esteemed an honourable State among the *Jews*; and Barrenness, and want of Children, accounted a great Reproach and Curse. This, as the Text tells us, was *Jephthah's only Child*; and beside her he had neither Son nor Daughter. By her being doomed to a State of perpetual Celibacy, he was robbed of the Comfort, and Support of his old Age, and deprived of all Hopes of Posterity. This, according to the Way of Thinking in those Times, must be a great Misfortune, both to him and to her; and her coming thus out in Triumph to meet him on his Return from Victory, must be no small Surprise to him, and no little Aggravation of his Grief. It is therefore by no Means strange that he should rend his Clothes, and utter some passionate Complaints. But it is observable that amongst these Complaints we meet with no Mention of her untimely End. This surely, if she had been to die, would have been first in his Thoughts: Nor would he so immediately, and peremptorily, with-

\* 1 Sam. i. 10, &c. Gen. xxx. 23. If. iv. 1. Luk. i. 25.



out any Hesitation, or Debate with himself, have SERM. VII. resolved upon the Execution of his Vow. On the other Hand, his *Daughter's* so sudden Resignation seems equally unaccountable. This is allowed to be a single Instance of the Kind. Can we then suppose, that either *Jephthab* would so rashly resolve, in Pursuance of his Vow, to do so shocking and unprecedented an Action, or that his *Daughter* should not only herself submit so readily to so severe a Fate, but should encourage, and exhort her Father to embrue his Hands in her Blood, a Thing unheard of, and unknown in *Israel*? Neither her Duty to her Father, nor to God, required so ready a Submission, but just the reverse. Nor is there in her Answer to her Father the least Mention of her untimely Fate. She desires Time to bewail, not her Death, but only her *Virginity*; and from thence it is natural to conclude that this was the whole of her Sentence.

And she said unto him, *My Father, if thou hast opened thy Mouth unto the Lord, do to me according to that which hath proceeded out of thy Mouth, forasmuch as the Lord hath taken Vengeance for thee of thine Enemies, even of the Children of Ammon. And she said unto her Father, Let this Thing be done for me: Let me alone two Months, that I may go up and down upon the Mountains, and bewail my Virginity, I and my Fellows.* All this is perfectly agreeable to our Explication of the Vow. We said, that though this Vow was a

S E R M. *Neder*, and might have been compounded for, yet, VII. it being made on such an Occasion, *Jephthab* thought himself in Honour bound to perform it. We find here his *Daughter* actuated by the same generous Sentiments — *Do to me according to that which hath proceeded out of thy Mouth, forasmuch as the Lord hath taken Vengeance for thee of thine Enemies.*

The Time also, for which her Sentence was respite, carries with it a strong Proof that she was not to be sacrificed. Had *Jephthab* been supposed to have done this immediately on his Return, this might in some Measure have lessened the Improbability of the Fact. But the Execution of his Vow was deferred for *two Months*. Here was Time for him to cool, Time for natural Affection to exert itself, Time for Friends to interpose, Time to receive better Information, and to consult Persons better skilled in the Knowledge of the Law. 'He

' The *Jewish* Writers, pressed with these Difficulties, have invented the most idle Tales to account for them. Some tell us, that *Jephthab* was admonished by an *Angel* not to consult the High Priest. Others say, that the High-Priest was by the Spirit of Prophecy forbidden to release him from his Vow. Others affirm, that *Jephthab*, and *Phinebas* the High-Priest, (who must have been dead long before this Time), both stood upon a Punctilio of Honour; and that *Jephthab* thought it beneath his Dignity to wait upon *Phinebas*, and *Phinebas* would not vouchsafe to wait upon *Jephthab*; and so between them both the poor Lady lost her Life. They add, that for this God withdrew his Spirit from *Phinebas*, and he was deposed from

might have applied to the *High-Priest*; nay, he SERM.  
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might have consulted the *Oracle of God* himself.

*Jephthab* had acted all along under the divine Direction; " *he uttered all his Words before the Lord in Mizpeh.* He was now at *Mizpeh*. We may reasonably suppose that on such an important Occasion he would have consulted the *Oracle of God*; and we may confidently pronounce that this *Oracle* would not have directed an Human Sacrifice. On the other Hand, if *Jephthab*, on such an Occasion, had neglected to consult or advise with any one, his Ignorance will admit of no Excuse. Besides, such a Sacrifice as this must have been a Thing of a publick Nature, and of a publick Concernment. Could we suppose a Priest might have been procured, who would have offered up such a Sacrifice, yet, as the Thing was respited for *two Months*, here was Time for the High-Priest and Elders to have interposed their Authority to have prevented such an Abomination, and forbidden Superstition to defile the Land, and pollute the Worship of God with innocent Blood. " If we could suppose *Jephthab* so wretchedly ignorant, yet surely we cannot sup-

from his High-Priesthood. See *Targum Jonathan*. *Patrick Comment*. *Lightfoot Chron*. *Selden de Jur. Nat. & Gent.* Lib. iv. Cap. 11. *De Success. in Pontif.* Lib. i. Cap. 2.

" V. 11.

" May we not here use the Words of the learned *Lud. Cappellus*, that great Advocate for the Sacrifice of *Jephthab's* Daughter? — *Cum autem Jephthæ Legis ignorantiam impingunt* —



SERM. VII. pose the whole People, and Priesthood of *Israel* ignorant, not only of a plain Precept of the *Law*, but of the main End and Design of the *Law*, which was to abolish those savage Rites, which accompanied the heathen Idolatries. The People were indeed too apt to run into the Idolatries of their Neighbours. But I do not find that at this Time the Worship of the true *God* was either forgotten, or corrupted. \* The *Tabernacle* was all this while at *Shiloh*; and Sacrifices were offered there daily according to the *Law of Moses*. The Priests there attended the Service of the *Tabernacle*, and were brought up, and instructed in the Customs and Rites of sacrificing there. They could not but know what Animals were fit to be sacrificed; nor could they be ignorant that Human Sacrifices were most strictly prohibited. *Jephthab* could not have sacrificed his Daughter without their Concurrence; and we cannot easily suppose that they would, contrary to all Reason, comply with

*neceſſe eſt ut ignorantiam illam non Jephthæ modo, ſed toti populo, adeoque & Sacerdotibus, imo & ſummo Pontifici, ſimiliter aſſignant. Aut vero credibile eſt Jephtham invito & repugnante toto Populo, invitis aut non conſectis Sacerdotibus, Levitis, ſummoque adeo Pontifice, filiam immolaſſe, aut vero Populum, Sacerdotes, ſumum Pontificem id ſuiſſe.*—Cappelius indeed from hence draws another Conclusion, that the *Law* itſelf obliged *Jephthab* in Purſuance of his *Vow*, to ſacrifice his *Daughter*. But this will be more fully conſidered in the Appendix.

\* Joſh. xviii. 1. Jud. xviii, 31. 1 Sam. i. 3, 24.  
ii. 14. iv. 3.

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the Command of a mistaken, though pious Governor, when it must have been their Interest, as well as Duty, to have set him right. Besides, such an Affair as this, being quite unprecedented, must have alarmed the whole Nation. This innocent Virgin's Case must have moved every one's Compassion, and every one must have thought himself concerned to prevent her Death. We meet with an Instance something like this in the Time of *Saul*, who would have put *Jonathan* his Son to Death in Consequence of a Vow, which he had rashly made. But *the People rescued Jonathan, that he died not*. It is generally thought that *Jonathan* was regularly devoted by a *Cherem*; and that for an Act of Disobedience, though indeed ignorantly committed. Nor was he to be sacrificed, but only to be put to Death: And yet we find that this Vow was not thought so strictly obligatory. A plain Proof this that Vows were not thought by the *Jews* absolutely indispensable.

But to proceed with our History—*And it came to pass at the End of two Months that she returned unto her Father, who did with her according to his Vow which he had vowed; and she knew no Man*. His Vow obliged him to devote his Daughter to a State of perpetual Virginity. She was to be *the Lord's*; and she could not marry without quitting *God's Service*. This was, according to the Notions which then prevail-

1 Sam. xiv. 44, 45.

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ed, no small Misfortune to her, who was thereby debarred of the Comforts of a conjugal Life, and the Blessings of a numerous Issue. And therefore the Sacred Writer adds this Observation, that *she knew no Man*. This was, according to our Exposition, the most heightening Circumstance of this unfortunate Affair. But, if she was really *offered up for a Burnt-Offering*, that, after Mention of her Death, this Circumstance alone should be insisted on, seems utterly unaccountable. We see here, according to this Interpretation, a virtuous young Virgin, a dutiful Daughter, cut off in the Prime of her Years, and sacrificed to her Father's mistaken Zeal: We see a Worshipper of the true God, a Man eminent for his Faith and Piety, a fond and indulgent Father, from a false Notion of Duty and Religion, murdering his own Child, his only Child, the sole Object of his present Comfort, and future Hopes, sacrificing to God *the Abomination which he hateth*, and polluting his Altar with innocent Blood. And yet the sacred Writer passes over all these Circumstances of Horror without any Censure, and closes the whole with only this cold Reflection — *and she knew no Man*. If *Jephtah's* Ignorance might alleviate his Guilt, this very Ignorance surely would have made it the more necessary to pass a severe Censure on such an Action, in order to guard against such ignorant Superstition, and to prevent its being drawn into Example for the future. Let us consider a little the Nature of such



such a Fact. <sup>z</sup> Just before, when *the Children of Israel* fell into the Idolatries of their Neighbours, *God sold them into the Hands of their Enemies, who vexed, and oppressed them.* And here we see the very Person, who wrought their Deliverance, introducing, with the Assistance of the Priesthood, and Connivance of the whole Nation, the very worst of the Abominations practised by those idolatrous People into the Worship of *God* himself. <sup>a</sup> This was not only a Crime of the deepest Dye, but what more immediately touched the Name, and Honour of *God*. Nay, it seems to be an higher Affront to the *divine Majesty* thus to *pollute his holy Name with their Gifts*, than if they had offered their Children to *Moloch*. And can we then suppose that *God* would no way have expressed his Detestation of such an Impiety? Would he not have required this innocent Blood both of the Ruler's and the People's Hands? We find in *Scripture*, that during the *Jewish Dispensation*, *God* was more particularly jealous in any Thing that concerned his Worship and Service. We find <sup>b</sup> the Usurpation

<sup>z</sup> Jud. x. 6.

<sup>a</sup> These Difficulties are so very pressing, as to oblige the learned *Cappellus* to own that *Jephthah's Daughter* was not offered up for a *Burnt-Offering*, but only put to Death, which is plainly giving up the Point. For, if she was not sacrificed, then *he did not wish her according to his Vow*; nor could a Person thus put to Death, be in any Sense said *to be the Lord's*. *Selden de Jur. Nat. & Gent. Lib. iv. C. 11.*

<sup>b</sup> Num. xvi. <sup>2</sup> Chron. xxvi. 16, &c.

SERM. of the Priesthood, <sup>c</sup> the touching the Ark with unbal-  
 lowed Hands, <sup>d</sup> the sacrificing even to the true God in  
 VII. High Places, and serving him in any Way different  
 from what he had commanded, always particularly  
 censured, and generally severely punished. But of  
 Human Sacrifices God always expressed the utmost  
 Detestation. <sup>e</sup> This was the most crying Sin of the  
 Canaanites, which provoked God utterly to destroy  
 them: <sup>f</sup> This caused him to give over his own People  
 into the Hands of the Heathen, because they shed in-  
 nocent Blood, even the Blood of their Sons, and of their  
 Daughters, whom they offered unto the Idols of Canaan,  
 and the Land was defiled with Blood. Therefore was  
 the Wrath of the Lord kindled against his People, in-  
 somuch that he abhorred his own Inheritance. And  
 yet, according to some, God not only permitted  
 Jephthah to defile the Land with this Abomination,  
<sup>g</sup> but suffered it to pass without the least Punish-  
 ment or Censure. He lived, and died, in Peace,  
 and the Land enjoyed Rest many Years.

It follows in the Text—*And it was a Custom in Is-  
 rael.* These Words are in the Original connected  
 with those immediately foregoing. The Particle—

<sup>c</sup> 2 Sam. vi. 6, &c.      <sup>d</sup> 2 Kings xv. 4.      <sup>e</sup> Deut. xviii.  
 10, &c.      <sup>f</sup> Psal. cvi. 37, &c.

<sup>g</sup> Here again the Jewish Rabbies are ready to help us out.  
 They have invented a Story that Jephthah was for this Crime  
 punished with a Stroke of the Palsy. But the Scripture not  
 only makes no Mention of this, but tells us that after this he  
 defeated the Ephraimites, and judged Israel six Years.

that

that—which in our Translation connects it with the following Verse, is not either in the *Hebrew*, or the *Septuagint*, or in the *Targum*, or the *Syriack*, or *Arabick* Versions. I take the Meaning to be, that it became a *Custom*, or Ordinance in *Israel*, that Virgins thus dedicated to God's Service should continue in a State of perpetual Celibacy—*She knew no Man; and it was a Custom in Israel*. But this has been esteemed the principal Difficulty in this Affair. Some good *Protestants* have been much afraid that *Monastick Vows* might hereby receive some Countenance. Be it so: I had much rather see *Monastick Vows* encouraged in *Scripture* than *Human Sacrifices*.

But we need be under no Fears of this Kind. *Monastick Vows* are neither here, nor any where else in *Scripture* encouraged, or countenanced. The great Merit of such *Vows*, and the extraordinary Sanctity of a Virgin State is no where taught. Nor were *Nunneries* erected among the *Jews*: Nor were young Women invited, and enticed, to enlist themselves in such Societies. On the contrary, this Devotement of *Jephthah's Daughter* is represented as a great Misfortune both to him, and to her. *He rent his Clothes*, and burst out into passionate Complaints; and she herself, though she readily complied, desired Time to bewail her hard Fate. Besides, this is a single Instance, no way recommended to our Imitation: And, considering



SERM  
VII.

dering the high Notions which the *Jews* entertained of Matrimony, and the Blessings of a numerous Offspring, it was not likely to be drawn into common Practice. After all, the utmost that can be inferred from this Example is, that such *Vows* when once made, as the Subject of them is not absolutely unlawful, ought to be kept.

But it has been said, that such Devotement to the Service of *God* implied no Obligation to continue unmarried. *Samuel* was thus dedicated, and yet married and had Children. But the Case of Men devoted seems to be very different from that of Women. Men might marry, and yet be their own Masters, and at Liberty to attend the Services of the *Sanctuary*. But Women, when married, were under the Dominion of their Husbands; nor could their Duties, as Wives, of taking Care of their Husband's House, bearing, nursing, and educating their Children, be well performed consistently with their Attendance on the *Sanctuary*, or on the Priest. The conjugal Vow therefore, with regard to Women, must annul their former Vow of Devotement to *God's* Service. At least it might among the *Jews* be thought so to do. For we do not read that *God* appointed this Ordinance, or *Custom*, but only that it became a *Custom*, perhaps by human Authority only, though founded on great Probability of Reason.

It has

It has been farther objected, that *Levites* only SERM.  
VII. were admitted to serve in the *Sanctuary*. The *Levites* were indeed set apart for the Service of the *Tabernacle*; but there might be some inferior Offices relating to the *Sanctuary*, or to the Priests, which might possibly be performed by Persons of other Tribes. <sup>b</sup>All Persons were allowed by the Law to devote unto the Lord of all that they had, of Men, as well as of Beasts; and the Possession of what was thus devoted was the Priest's. If *Jephthah's Daughter* therefore was so devoted, she might, though not of the Tribe of *Levi*, become Servant to the Priests, and be employed in Services useful to them, and some way answerable to her own Rank and Dignity.

After all, I readily acknowledge that there are Difficulties on this Side of the Question, and such as have had Weight with many learned and good Men. But though we should not be able to give a satisfactory Answer to every Objection of this Kind, which may be raised, I hope we may have Leave to plead, that these Difficulties are not worthy to be compared with those attending the other Side of the Question, the Advocates for which we find continually involved in Perplexities, and driven to the most extravagant Suppositions, and Self-Contradictions.

All that remains to be considered is the last

<sup>a</sup> Lev. xxvii, 28, 21.

SERM. VII. Verse of this Chapter, where we read according to our Translation, that *the Daughters of Israel went yearly to lament the Daughter of Jephthah the Gileadite four Days in a Year*. But the Margin instead of—*to lament*—reads—*to talk with*. Nor does the Word in the Hebrew—לִתְנוּת—any where else in Scripture signify—*to lament*—either in the Root, or its Derivatives. <sup>1</sup> It signifies, according to the Lexicographers, either *to hire*, or *make Presents* to; or else *to rehearse*, or *discourse with*, or *of*. If we take the Word in either of these Senses, the Text will run, that *the Daughters of Israel went yearly to discourse with, or make Presents to, the Daughter of Jephthah four Days in a Year*; and, according to either of these Interpretations, it will be plain that she survived the Completion of her Father's Vow. And that the Words ought to be some such way interpreted appears from the Addition of the Particle ל, which usually denotes the Dative Case—*They went to discourse, or make Presents*—לְבַת־יִפְתָּח—to the Daughter of Jephthah. *They went*—but if Jephthah's Daughter was dead, where did they go? Or what Occasion had they to go any where? And how came her Death to be commemorated four Times in a Year? How came she to be so peculiarly honoured above all Saints that ever lived? How came this event to be so particularly solemnized more than other Facts

<sup>1</sup> See *Leigh Critica Sacra*. *Robertson's* and other Lexicons.



of greater Consequence and Importance, for which an anniversary Commemoration has been usually thought sufficient? But that, after she was confined to Attendance on the Service of God, she should set apart *four Days in the Year* for receiving the Visits of *the Daughters of Israel* her Acquaintance, seems not at all improbable, or unreasonable.

Thus have I gone through this whole Account of *Jephthah's Vow*, and his Performance of it, and have endeavoured to throw Light on this difficult Passage of *Scripture*, and to vindicate the much-injured Character of this *Jewish* Worthy. And I hope it has appeared, not only that he was guiltless of the Crime of polluting God's Altar with innocent Blood, but that his *Vow* itself, though perhaps hasty and inconsiderate, yet was not so extremely rash and absurd, as it has been often represented. Nay, we have the greatest Reason to applaud the heroick Virtue both of him, and his Daughter, and their strict Sense of Honour and Piety. *He had opened his Mouth unto the Lord, and he would not go back.* Though he might possibly have been released from the Obligation of his *Vow*, he chose rather to part with what was nearest and dearest to him, and to give his only Daughter to the Lord, than not punctually fulfil what he had vowed. And his Daughter chose rather to submit to what was esteemed amongst the *Jews* the greatest

SERM. greatest Curse and Misfortune, than desire, or  
 VII. suffer her Father to do a dishonourable Action.

I have, as I went along, obviated, as I hope, the most material Objections against what has been here advanced: It may not be amiss to take Notice of one Prejudice against it, arising from the concurrent Opinion of all ancient Writers both *Jews*, and *Christians*. The *Septuagint* Version, and all other ancient Translations, \* the *Jewish Targums*, the Primitive Fathers, the most ancient *Jewish* Writers agree, that *Jephthah* really sacrificed his Daughter. The earliest Authority is that of the *Septuagint* Version, a Version of great Antiquity and great Authority, and often of admirable Use in determining the Sense of *Scripture*. But as, I presume, it will not be pretended that these Interpreters were inspired, we may be allowed to question the Authority of this Translation, when good Reasons appear for so doing, either from the original *Hebrew*, or from the manifest Absurdity of the Thing. It must be considered that at least 900 Years passed between the Time of *Jephthah*, and the Time when this Version was made. This Notion of *Jephthah's* sacrificing his Daughter might then be the current Opinion: Or it might then begin to gain Ground, and the Authority of

\* The *Old Targum* will admit of the same Construction, which we have put upon the *Hebrew*; but there is an *Addition*, probably of later Date, which affirms, and attempts to account for the Sacrifice of *Jephthah's* Daughter.

this Version might in subsequent Ages confirm it. SERM.  
VII.  
Too many Instances are there of false Interpretations of *Scripture*, false Facts, and Misrepresentations of Facts, gaining Credit in less Time than this. We have no Authority more ancient than this.

Most of the other Versions were made from the *Septuagint*; there is none more ancient. The *Jewish Targums*, and all the *Jewish* Writers are posterior to the Time of this Version; and as this Version was in great Repute among them, they might take their Notions from thence. As to the Primitive Fathers, though I would not detract from their Authority, yet I doubt whether we may safely rely on it in the Interpretation of the *Old Testament*. Very few of them had any Skill in the *Hebrew* Language. The *Septuagint* was their *Bible*, and was generally received by them as of divine Authority. Since then in the present Case these Interpreters seem to have believed that *Jephthah* actually sacrificed his Daughter, it is no Wonder that such an Opinion should generally prevail among them. The whole Evidence therefore against us seems in a Manner to center in the *Septuagint* Translation, the Accuracy, and Faithfulness of which, we have in too many Instances Reason to question. I will mention only one, and that is the Curse which we meet with in the Book of

<sup>1</sup> See *Walton's Prolegomena: Pridaun's Connect. Part II.*  
B. 1. p. 37, &c. B. 8. p. 422, &c.



SERM. *Psalms*. These are all, or most of them, in the  
 VII. Original expressed in the *Future Tense*, and ought  
 to be so rendered. <sup>m</sup> They are Prophecies, and not  
 Imprecations. But the *Septuagint* Version has,  
 without any Pretence of Reason, translated them

<sup>m</sup> Thus the 55th *Psalms* is a plain Prophecy of the untimely  
 Fate of *Ahithophel*, and is so interpreted by the *Chaldee* Pa-  
 raphrase. The 16th Verse runs thus—יָשׁוּ מוֹתָם עָלֵינוּ יִרְדּוּ  
 מִן הַמָּוֶל שְׁאוּל—and should be rendered—*Death shall seize upon*  
*them; they shall go down into the Grave alive*—i. e. in their  
 full Strength and Vigour. But the *Septuagint* has rendered  
 it—ἔλθτω θάνατος ἐπ' αὐτούς, καὶ καταβήτωσαν εἰς ἄδου ζῶντες.  
 And our *English* Translation has made it much worse—*Let*  
*Death come hastily upon them, and let them go down quick into*  
*Hell*—where there are two capital Faults, a most horrid Curse  
 given us instead of a Prophecy, and—שְׁאוּל—which signi-  
 fies *the Grave*, or *State of the Dead*, rendered—*Hell*. Nor  
 has our New Translation corrected either of these Faults;  
 only it has put—the *Grave*—in the Margin. Thus  
 also the 109th *Psalms*, as it stands in our Translation, has  
 given great, and just Offence to many good *Christians*.  
 But the Difficulty may be removed by only rendering the  
 Verbs in the *Future Tense*, that is, literally as they are in the  
*Hebrew*; and then the Sense will be plain and easy. It con-  
 tains a Prophecy, First, of the Fate of *Doeg*, secondarily, of  
 that of *the Traitor Judas*; and to this last *St. Peter* has ap-  
 plied it *Acts* i. 20. The whole of the Matter is that there is  
 no *Optative Mood* in the *Hebrew* Language, but the *Future*  
*Tense* is used instead of it; and therefore Verbs in the *Future*  
 may thus be construed, when the Sense requires, or will ad-  
 mit of it. But in the Case here-mentioned the Sense neither  
 requires, nor will admit of it. See this Matter farther dis-  
 cussed in Appendix II to Serm. X, XI.

in the *Optative Mood*, and thereby put the most bitter Curses into the Mouth of the holy *Psalmist*. SERM. VII.

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And herein they have been most unaccountably followed by most other Versions, and particularly by our own, both Old, and New Translation.

And now what remains but to exhort you all, as Occasions offer, to copy after the *Faith*, the *Piety*, the strict Sense of Honour and Religion, so eminently conspicuous in these two *Jewish* Worthies, *Jephthah*, and his *Daughter*. As we ought to be cautious how we make rash Vows which may involve us in Difficulties and Perplexities, so let us religiously perform whatever we may have vowed, though it should happen to be to our own great Detriment, and Sorrow. Let no Distresses, or Difficulties, shake our Constancy, or prevail upon us to go back from the Paths of Virtue, or Religion; but let us prefer our Duty, and our Honour, to all Considerations of Interest, or Affection. Let us neither seek, nor admit of any Pretences for dispensing with our Duty. <sup>a</sup> Let us ever follow that which is good, <sup>o</sup> abstaining from all Appearance of Evil, <sup>p</sup> and keeping a Conscience void of Offence towards GOD, and towards Man.

<sup>a</sup> 1 Thess. v. 15.

<sup>o</sup> Ib. v. 22.

<sup>p</sup> Acts xxiv. 16.

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# DISSERTATION

ON

LEVIT. XXVII. 28, 29.

A N D

On the Nature and Kinds of Vows under  
the MOSAICAL Law.

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B E I N G

A N A P P E N D I X  
TO SERMON VII.

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APPEN.  
TO  
SERM.  
VII.

**I**T was observed in the Beginning of the foregoing Discourse, that Interpreters were greatly divided about the Sense of *Jephthab's Vow*, and the Manner in which it was performed. The greater Part of the *Jewish* Writers hold that he really offered up his Daughter for a *Burnt-Offering*. The generality of the ancient Fathers run into the same Opinion: And herein they followed the *Sep-*

*tuagint*



tuagint Version, which has determined the Point APPEN.  
 in favour of an Human Sacrifice, few of them <sup>TO</sup> SERM.  
 having been acquainted with the Hebrew Lan- VII.  
 guage. But both *Jews*, and *Christians*, who have  
 held this Opinion, have for the most part agreed  
 in condemning the Action. But of late Ages the  
 learned *Lud. Cappellus* has not only maintained  
 that *Jephthab* sacrificed his Daughter, but has  
 justified him in so doing. He asserts that by the  
*Law* concerning *Vows*, (Lev. xxvii. 28, 29.), Pa-  
 rents were allowed to devote their Children to  
 Destruction; and that, when they had made such  
 Vow, they were obliged to carry it into Exe-  
 cution. But this seems to take the Blame off  
 from *Jephthab*, and lay it upon the *Law of God*  
 itself. I have therefore thought it necessary to  
 consider this Passage at large, and enquire into  
 the Nature of the different Kinds of *Vows* among  
 the *Jews*. The Passage runs thus, Lev. xxvii. 28,  
 29.—*Notwithstanding no devoted Thing, that a Man*  
*shall devote unto the Lord of all that he hath, both of*  
*Man and Beast, and of the Field of his Possession, shall*  
*be sold or redeemed; every devoted Thing is most holy*  
*unto the Lord. None devoted, which shall be devoted*  
*of Men, shall be redeemed; but shall surely be put to*  
*Death.* \* By this Law, (says *Cappellus*), Persons

\* Per ejusmodi votum poterat quis Deo devovere & consecrare  
 quicquid suum, sive juris sui, erat, tam agros & fundum sive do-  
 mum, quam jumenta & pecudes atque armenta, personas denique hu-

APPEN. *were allowed to devote to God any Thing that was*  
 TO *their's, whether Fields, or House, or Flocks, or even*  
 SER M. *human Persons. Nay, (what is much more), if any*  
 VII. *one thus devoted to God any Person, over whom he*  


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*had Right and Power, such Person could not be re-*  
*deemed, but must surely be put to Death. And in*  
*this Opinion he has been followed since by several*  
*Writers of distinguished Learning and Piety. So*  
*that, according to this Interpretation, here is a*  
*Permission to the Jews to vow Human Sacrifices,*  
*and a Command to Persons, who have thus vowed,*  
*to offer such Sacrifices. But how shall we recon-*  
*cile this either with the plainest Principles of the*  
*Law of Nature, or with the express Precepts of*  
*the Law of Moses? What can be more express*  
*than what we read Deut. xii. 29, &c. — When the*  
*Lord thy God shall cut off the Nations from before*  
*thee, whither thou goest to possess them, and thou suc-*  
*ceedest them, and dwellest in their Land, take Heed to*  
*thyself, that thou be not snared by following them, after*  
*that they be destroyed from before thee, and that thou*  
*enquire not after their Gods, saying, How did these*  
*Nations serve their Gods? Even so will I do like-*  
*wise. Thou shalt not do so unto the Lord thy God;*  
*for every Abomination to the Lord, which he hateth,*

*manas — Quin & (quod multo majus est) si quis per ejusmodi vo-*  
*tum Deo devoverat personam aliquam, in quam jus & potestatem*  
*habebat, non poterat persona illa sic devota redimi; oportebat eam*  
*interfici, quod manifestum est ex v. 29.*

*have*

have they done unto their Gods; for even their Sons, APPEN.  
 and their Daughters, have they burnt in the Fire to <sup>TO</sup> SERM.  
 their Gods. The Children of Israel are here not VII.  
 only forbidden to offer their Worship to any false  
 Gods, but are particularly forbidden to express it in  
 this their *abominable* Method of *human Sacrifices*.  
 They were not to worship the *true God* with  
 those cruel Rites, with which the *Heathen* wor-  
 shipped their *false Gods*. And again we see that  
 those idolatrous Nations were had in *Abomination*  
 by God, and were cut off, and *destroyed*, not only  
 for their Idolatries, but principally for those  
*abominable* Practices, which accompanied their  
 Idolatries. The Charge against them is not only  
 that they served other Gods, but that *they had done*  
*unto those Gods every Abomination to the Lord, which*  
*he hateth*; and the highest Aggravation of this  
 Charge is, that *even their Sons, and their Daughters,*  
*they had burnt in the Fire to their Gods*. And so  
 again Deut. xviii. 10, &c. this is mentioned as  
 one of the *Abominations* which provoked God to  
 drive out those Nations from before the Children of  
 Israel. Again we read Lev. xviii. 21, &c. Thou  
 shalt not let any of thy Seed pass through the Fire to  
 Moloch — Defile not yourselves in any of these Things,  
 for in all these the Nations are defiled which I cast out  
 before you. And the Land is defiled: Therefore I do  
 visit the Iniquity thereof upon it, and the Land itself  
 vomiteth out her Inhabitants. And in several other



APPEN. TO  
SERM.  
VII. Parts of Scripture God expresses his Detestation of this unnatural and abominable Practice. Psal. cvi. 40. we read, that *the Wrath of the Lord was kindled against his People, insomuch that he abhorred his own Inheritance.* And that which kindled his Wrath was, <sup>b</sup> that they sacrificed their Sons, and their Daughters, unto Devils, and shed innocent Blood, even the Blood of their Sons, and of their Daughters;—and the Land was polluted with Blood.—We see here again that God was wroth with his People, not solely, or principally, because they sacrificed unto the Idols of Canaan, but because also they shed innocent Blood, (and that contrary to the plainest Calls, and strongest Ties of Nature), even the Blood of their own Sons and Daughters. To the same Purpose speaks God by the Prophet Jeremiah: <sup>c</sup> He threatens to bring Evil upon Jerusalem, the which whosoever heareth, his Ears shall tingle: And that not only because they had forsaken him, and burnt Incense unto other Gods, but because they had filled Jerusalem with the Blood of Innocents, and burnt their Sons with Fire for Burnt-Offerings unto Baal. <sup>d</sup> This always closes the Account, as the highest Aggravation of Wickedness, and Impiety. Can it then enter into the Heart of any Christian to conceive that God should in any Case, or on any Conditions,

<sup>b</sup> Psal. cvi. 37, 38.<sup>c</sup> Jer. xix. 3, &c.<sup>d</sup> See also Jer. vii. 31. xxxii. 35. Ezek. xvi. 20, 21.

2 Kings xxi. 6.

command, or allow that of which he has so strongly expressed his Detestation; that he should permit his own People to do *what he hated, and what never came into his Mind*; to defile the Land with the same detestable Practices, for which he cast out the *Canaanites* before them; and to pollute his Altars with those very Abominations, which made the Idolatry of those Nations so exceedingly hateful in his Sight? And well may such Sacrifices be *abominable* in the Sight of God. They carry with them a Complication of the most horrid Crimes, want of natural Affection, Injustice, Cruelty, Murder, Superstition, and Impiety. What can be more unjust than to shed *innocent Blood*? What more unnatural than for *Parents* to devote their *Children* to Destruction? What greater Degree of Superstition, and Impiety, than to suppose this an acceptable Service to God?

But this is not all. A Sacrifice\* (as has been already observed) is a Covenant between God and Man, and supposes an Acceptance on God's Part. If therefore we suppose that God, in Case of a Vow, or in any Circumstances whatsoever, should command, or permit *human Sacrifices* to be offered upon his Altar, this implies an Acceptance on God's Part, and makes God a Party to the Cruelty.

Lastly,† it has been already shewn that this tends to evacuate, and set aside, the whole *Levi-*

\* p. 174.

† p. 173.

APPEN. *tical Law of Sacrifices.* A Man is hereby left at  
 TO Liberty to *vow*, and is required in Pursuance of  
 SER M. such *Vow*, to *sacrifice every Abomination to the Lord,*  
 VII. *which he hateth.*

But it may be said that unclean Beasts, when devoted, were not to be sacrificed, but put to Death. But if so, how will they apply this to the Case of *Jephthab*? Or what Use will they make of this Law, either to justify, or account for the Sacrifice of his Daughter? Will they insist upon it that he performed his *Vow* in the strict and literal Sense of the Words, and *offered up his Daughter for a Burnt-Offering*? It is plain now that there is nothing in this Law which could either require, or authorize him so to do. Or will they give up the literal Sense, and only say he put her to Death? This indeed *Cappellus* does say — *“We are under no Necessity of saying that she was offered upon the Altar of God for a Burnt-Offering; it is sufficient if she was put to Death according to the Law concerning Things devoted.—The Words therefore of Jephthab’s Vow are to be understood thus—Whatsoever cometh forth of my House shall be the Lord’s, devoted to him by a Cherem, and I will offer*

*“Respondeo nihil esse necesse statuere eam fuisse super Altari Deo oblatam in Holocaustum; satis est si modo ex Anathematis Lege morte fuit affecta—Verba itaque voti Jephthæ sic sunt accipienda. Quicquid exierit domo meâ erit Domino sacrum, scilicet Anathemate, & offeram illud in Holocaustum, nempe si tale sit ut offerri possit.*



it up for a Burnt-Offering, provided it be such an APPEN.  
*Animal as is fit to be offered.* A remarkable Con- TO  
 cession this! — This celebrated Advocate for the SERM.  
 Devotement of *Jephthab's Daughter*, is forced at VII.  
 last to confess that she was not offered up for a  
*Burnt-Offering*, and to understand his Vow with  
 the same Provisions, and Limitations, as those do,  
 who hold the other Side of the Question. But  
 what becomes then of the grand Argument from  
 the Letter of the Text, that *he did with her ac-*  
*ording to his Vow?* His Vow was that *he would*  
*offer her up for a Burnt-Offering:* If she was not  
 sacrificed, he then *did not with her according to his*  
*Vow.* After all, this Plea only takes off part of  
 our Objection. If it clears the Law from the  
 Charge of Impiety, it leaves it still chargeable  
 with Injustice and Cruelty, and is wholly incon-  
 sistent with those many Texts of <sup>h</sup> *Scripture*, which  
 forbid, and set forth the extreme Guilt of *shedding*  
*innocent Blood.*

Again, the same learned Writer tells us, that  
*God has the Power of Life and Death over all Men,*  
*that no one is guiltless before him, and therefore the*  
*Persons thus devoted could not be said to suffer unjustly.*  
 And might not the Worshippers of *Moloch* plead  
 the very same? If Children, if *Jephthab's Daugh-*  
*ter*, for instance, was not *guiltless before God*, yet

<sup>h</sup> Gen. iv. 10. ix. 6. Deut. xix. 10, &c. xxi. 9,  
 &c. &c.

before

APPEN. before her Father she was *guiltless*. If God might  
 TO  
 SERM justly take away her Life, yet for her Father to  
 VII. sacrifice her was unjust, unnatural, and impious.

But may not God justly command us to do what he may justly do himself? Be it allowed that God may justly command one Man to execute his Justice on another. But there is a wide Difference between such an occasional Command, and a general Permission for all Parents to devote their Children to Destruction at pleasure.

Thirdly, *Cappellus* urges, that God might have just Reason for making such a Law, though unknown to us. But there is a wide Difference between giving us Commands without acquainting us with the Reasons, and giving us Commands contrary to plain Reason, and irreconcilable with all our Notions of Good and Evil. If we are not to enquire into the Nature and Quality of the Doctrines revealed, how shall we distinguish the true Religion from Impostures? Nay, God himself appeals to Mankind for the Wisdom, and Righteousness of his Laws, and of the *Mosaic* Law in particular: *Moses* thus bespeaks the *Israelites* — <sup>i</sup> *Behold, I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye should do so in the Land, whither ye go to possess it. Keep therefore and do them, for this is your Wisdom, and your Understanding, in the Sight of the Nations, which shall*

<sup>i</sup> Dent. iv. 5, &c.

hear all these Statutes, and say, Surely this great Nation is a wise and understanding People. And what Nation is there so great, that both Statutes and Judgments so righteous, as all this Law, which I set before you this Day? But how shall we make good this Appeal? How shall we vindicate either the Wisdom, or the Righteousness of the Jewish Law, if this Law allowed of the very worst Abomination practised by those Nations, whom God cast out before them.

APPEN.  
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But farther *Cappellus* offers some Reasons which God might have for enacting such Law. As, First, to teach Children and Servants to reverence, and fear their Parents and Masters. And for the same Reason he might have pleaded that the Worship of *Moloch* was very reasonable, and that such Law would be very useful, and necessary now. On the other Hand, are not Parents obliged to love their Children, and Masters to do that which is just and equal by their Servants? And does not a Law empowering them to devote them to Destruction, cancel this Obligation, and contradict the plainest Laws of Nature?

A second Reason for such a Law we are told might be to prevent, and punish rash Vows. But surely it would have been better to have entirely forbidden such Vows, or to have annulled them, when made, or to have laid the Punishment not on the innocent Person devoted, but on the Person



APPEN. son who made such impious *Vow*. But how would  
 TO this Law have prevented such *Vows*? I appre-  
 SERM. hend it would have had just the contrary Effect.  
 VII. — Were there no unnatural Parents, or cruel Masters  
 among the *Jews*? Such would have been em-  
 powered by this Law to devote their Children or  
 Servants to Destruction; and it would have been  
 neither Punishment, nor Grief to them, to have  
 carried their *Vow* into Execution. Again, were  
 there no superstitious Persons, nor Enthusiasts  
 among the *Jews*? Superstition certainly gave  
 Rise to this *abominable* Practice of *Human Sacri-*  
*fices* among the *Heathen Nations*. They thought  
 such *Sacrifices* of the greater Value and Dignity,  
 and therefore more acceptable to their *Gods*. It  
 grieves me to see the worthy and good Bp. *Smal-*  
*ridge* putting the same Sentiments into *Jephthab's*  
*Mouth* — \* *If thou shalt grant unto me this my hum-*  
*ble and earnest Request, there is nothing so dear to me,*  
*the Loss of which I will not willingly undergo: To*  
*thee therefore I readily devote whatsoever cometh forth*  
*of the Doors of my House to meet me, when I return*  
*in Peace, though my only Daughter herself should be*  
*the first Person.* And to the same Purpose speaks  
*Cappellus*. These probably, say they, were the *Senti-*  
*ments of Jephthab, when he first made this Vow.*  
 And would not the same Sentiments have also  
 probably prevailed among many others in like

\* Serm. xxii.

Circumstances? What was there then to restrain the *Israelites* from practising the same *Abominations* which were in Use among the *Heathen Nations*? Would this Law concerning *Vows* have prevented

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them? It would rather have given the greatest Sanction and Encouragement, to such Notions, and such Practices. *Human Sacrifices* were indeed absolutely forbidden; but here was a plain Evasion pointed out, which every Enthusiast would readily have laid hold on. They could not sacrifice their Children without a *Vow*; but they could first devote, and then sacrifice them, if they pleased. Would natural Affection have deterred them from making such *Vows*? No: They would have devoted and sacrificed their Children for this very Reason, because they were nearest and dearest to them, as these Writers suppose *Jephthah* to have done. Nor would even this sad Example probably have been sufficient to deter Men from the Practice. It might have taught them not to make such rash and general Vows, which might unawares, and contrary to their Intentions, have affected any one who was dear to them. But it could not have prevented Men from devoting particular Persons purposely, and deliberately, or from putting such Vow in Execution. On the contrary, such an eminent Example, especially as it passed without Censure, or Punishment, would have

APPEN. have given the greatest Authority and Encou-  
 TO ragement to such Practices.

SERM. VII. *Cappellus* seems to be aware of these Difficul-  
 ties; and, in order to get rid of them, he sup-  
 poses, that *such Vows could not be executed without*  
*the Counsel, and Judgment of the Priests; that it*  
*belonged to the Priests to judge whether the Vow was*  
*lawfully made, and whether the Father, or Master,*  
*had just Cause to make such Vow. If he had, the de-*  
*voted Person was then justly punished; but, if the Vow*  
*appeared to be null, or unjust, it was then, as he thinks*  
*probable, pronounced null.* But this is all purely his  
 own Invention, without any Foundation in Scrip-  
 ture. The Text before us, as he has interpreted  
 it, says that *the Person devoted shall surely be put to*  
*Death.* It is strange indeed that a Person of Cap-  
 pellus's Judgment and Penetration, should not see  
 that this is giving up the Point; that this Suppo-  
 sition of his destroys his whole Argument with  
 regard to *Jephthah*. He cannot surely say that  
*Jephthah's Daughter was justly punished, or that her*  
*Father had any just Cause to devote her.* How then  
 can he contend that *Jephthah* was obliged by this  
 Law to sacrifice her? And that it was not in the  
 Power of the High-Priest, or any of his Order, to  
 absolve him from his Vow? On the contrary it  
 is allowed on all Hands to be a rash and unlawful  
 Vow; and therefore the Priests might and ought to  
 have pronounced it null by his own Confession.

Lastly,



Lastly, it is said, that *this Law does not enjoin, nor recommend the Practice of devoting any Persons to Destruction; but is no more than a bare Permission; that God, though he did not delight in Human Sacrifices, or approve of such Vows, might yet permit the Jews to make them, for the same Reasons as he permitted Divorces, for the Hardness of their Heart.* But though this may seem somewhat specious, it does not come up to the Point. For in the First Place, this seems to be a great deal more than a bare Permission. The *Vow* indeed is only permitted; but here is a Command, in Case of a *Vow*, to put to Death the Person devoted by that *Vow*. Now for God to insist on the Completion of an unlawful *Vow*, to allow Men to vow, and command those who have vowed to perform what is inconsistent with the plainest Laws of Nature, and what he hath declared to be most hateful and detestable in his Sight, is what is not easily reconcileable with the Divine Attributes. Secondly, we have seen a plain Law not only absolutely forbidding such Practice, but declaring it to be in itself most wicked and *abominable*. With such a Law a Permission is as inconsistent as a contrary Command. Thirdly, it has been before observed, that in every lawful Sacrifice an Acceptance on God's Part is supposed; and therefore God could not on any Conditions permit that to be sacrificed, which he could not accept.

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In every one of these Respects the Law concerning *Divorces* differs from this supposed Law before us. God acted in that Case as the Civil Governor of the *Jews*. As a wise Legislator is forced to adapt himself to the Genius of his People, and often contents himself with qualifying, and keeping within some Bounds, those Abuses, which cannot easily be wholly removed; <sup>1</sup> so God permitted *Divorces* among the *Jews*, because of the *Hardness of their Heart*; but ordained that the Husband in such Case should give his Wife a *Bill of Divorcement*, as a full Discharge from any Authority which he could claim over her, and that he should not be at Liberty to *take her again*. Now this is at the most but a bare Permission, scarcely indeed so much: Here is nothing unlawful in any Case commanded. Secondly, here is nothing contrary to any other Part of the *Levitical Law*. *Divorces* are no where in that Law expressly forbidden. Lastly, *Divorces* were no Part of *God's* Worship; nor could it be any way inferred from this Law that such Practice was acceptable in his Sight.

But I hope farther to make it appear from the Words themselves, that the Text before us neither requires, nor will admit of such an Interpretation. The whole Difficulty of this Passage is occasioned by the ambiguous Use of the Word *חֵרֵם*—*Cherem*.<sup>m</sup> The

<sup>1</sup> Deut. xxiv. 1, &c. Matt. xix. 7, 8.

<sup>m</sup> See *Selden de Jur. Nat. & Gent. Lib. iv. Cap. 6, 7, 9, 10.* *Patrick Annot. Ainsworth on the Pentateuch.*

*Jews* reckoned four different Kinds of *Cherem*: There are two Sorts plainly distinguished in this Chapter. The first is that whereby Persons were by publick Authority devoted to Destruction. This was sometimes done by *God* himself, as in the Case of <sup>a</sup> the *Canaanites*, and <sup>o</sup> *Amalekites*. Sometimes the *Israelites* themselves by publick Authority, but in Pursuance of *God's* Command, devoted their Enemies to Destruction, <sup>p</sup> as in the Case of *Arad the Canaanite*. Sometimes, on publick Emergencies, Orders were given out with a Curse on those who disobeyed them. <sup>q</sup> Thus the *Israelites*, in their War with *Benjamin*, made a great Oath concerning him that came not up to the Lord to *Mizpeh*, saying, *He shall surely be put to Death*. <sup>r</sup> And thus also *Saul* adjured the People, saying, *Cursed be the Man that eateth any Food until Evening, that I may be avenged on mine Enemies*. This then is the First, and perhaps most usual Acceptation of the Word *Cherem*; and from hence the Verb — *החרים* — in *Hipbil* often signifies to destroy utterly. But then such Devotements, as we see in all the Instances above, were made by publick Authority, and for some Crime. <sup>s</sup> Private Persons had no Power to make such Vow: Nor could

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<sup>a</sup> Deut. vii. 2.      Josh. vi. 17.      <sup>o</sup> Exod. xvii. 14.

<sup>i</sup> Sam. xv. 2, 3.      Deut. xxv. 17, &c.      <sup>p</sup> Num. xxi. 2, 3.

<sup>q</sup> Jud. xxi. 5.      <sup>r</sup> 1 Sam. xiv. 24.

<sup>s</sup> See *Selden* as above, *Patrick*, *Ainsworth*, *Grotius*. *Univerf. Hift. Lib. i. C. 7.*



APPEN. innocent Persons be thus devoted to Destruction, as  
 TO  
 SERM. all the Jewish Writers, and most of the Commen-  
 VII. tators agree: Nor is there any Example of any

— such private Vows: Nor were Persons thus devoted called *holy to the Lord*, but were *accursed of him*: Nor were they offered up in Sacrifice, but slain with the Sword, or otherwise put to Death. Nor were even Beasts thus devoted ever sacrificed. <sup>t</sup> In Jericho the Israelites destroyed not only *all the Inhabitants*, but Ox, and Sheep, and As, with the Edge of the Sword. Only the Silver, and Brass, and Vessels of Brass, and Iron, were consecrated to the Lord. God commanded Saul to smite Amalek, and utterly destroy all that they had, not only Men, Women, and Children, but Ox, and Sheep, Camel, and As. <sup>u</sup> And Saul was severely reprov'd, because he disobey'd this Command, and took of the Spoil, Sheep, and Oxen, the chief of the Things which should have been utterly destroyed, to sacrifice unto the Lord. What therefore was devoted by this Kind of Cherem, whether Man, or Beast, was not to be sacrificed, but utterly destroyed.

<sup>w</sup> But there was another Kind of Cherem, which may be defined a solemn Vow, whereby Persons dedicated any Thing in their Possession to the Service of God. The Things thus devoted were either reposit'd in the Sanctuary for the Uses of the

<sup>t</sup> Josh. vi. 19. 21.    1 Sam. xv. 3.

<sup>u</sup> Ib. 21.

<sup>w</sup> See Selden, Ainsworth, Patrick, as above.

Tabernacle, or remained in the Possession, and were APPEN.  
 appropriated to the Use of the *Priests*. This Kind <sup>TO</sup> SERM.  
 of *Vow* is generally supposed to have been called VII.  
*Cberem*, because the Person, who made it, bound  
 himself under an Imprecation, if he did not per-  
 form it. But, whatever was the Form of making  
 this *Vow*, it is certain that such *Vows* were in Use  
 among the *Israelites*. We need go no farther for  
 Proof than this very Chapter in *Leviticus*. There  
 we read V. 20, 21. that, if a Person *sanctified a*  
*Field*, and refused to *redeem it*, it should not be re-  
*deemed any more, but, when it went out in the Jubilee,*  
*it should be holy unto the Lord, as a Field devoted—*  
 כשרה החרם—the Possession thereof should be the  
*Priest's*. Here is plainly Mention of a *Vow* called  
*Cberem*, distinguished from the *Vows* before spo-  
 ken of. Fields sanctified by a common *Vow* might  
 be at first redeemed; but a *Field devoted* could never  
 be redeemed. And it is here declared what was the  
 Effect of such *Vow*: The Thing thus *devoted* was  
 not to be destroyed; but the Possession thereof was  
 to be the *Priest's*. To the same Purpose God speaks  
 to Aaron Num. xviii. 14.—Every thing devoted—  
 כל-חרם—in *Israel* shall be thine. The Things  
 therefore thus *devoted* were not to be destroyed, or  
 offered up for a *Burnt-Offering*, (for then the *Priest*  
 could have no Share in them), but they were to be  
 appropriated to the Use of the *Priests*. Again to  
 the same Purpose it is said Ezek. xlv. 29. that

APPEN. every dedicate Thing — כל-חרם — in Israel shall  
 TO be the Priest's. In the same Sense the Verb — חרם  
 SERM. — seems to be used Mic. iv. 13. God there pro-  
 VII. — promises that Zion should beat in Pieces many People: It  
 follows — והחרמתי ליהוה בצעם — in our Trans-  
 lation — and I will consecrate their Gain unto the  
 Lord, and their Substance unto the Lord of the whole  
 Earth. And in the same Sense I think the Word  
 may be understood Ezr. x. 8. It is there said that  
 whosoever would not come within three Days, accord-  
 ing to the Counsel of the Princes, and the Elders, all  
 his Substance should be forfeited — יחרם — and him-  
 self separated from the Congregation.

The different Kinds of *Cberem* being thus properly distinguished, it will be the more easy to determine the Sense of the Words before us. — Notwithstanding, no devoted Thing, that a Man shall devote unto the Lord of all that he hath, both of Man, and Beast, and of the Field of his Possession, shall be sold, or redeemed: Every devoted Thing is most holy unto the Lord. It is, I think, plain from what has been said, that these Words relate to the Second Kind of *Cberem*, and can be understood of no other. For, First, this Precept relates to Vows made by private Persons out of what they had a personal Right and Property in — איש מכל-אשר-לו — and therefore must be understood of the second Kind of *Cberem*, and not of the first. The same Thing appears from



from the Particulars here specified, which are some APPEN.  
of them such as could neither be *offered up in Sacri-* TO  
*fice*, nor *devoted to Destruction*. All human Sacrifices SERM.  
were expressly forbidden by the *Law of Moses*, and VII.  
declared to be *abominable* in God's Sight. Nor  
could any private Person devote any of his Chil-  
dren, or Servants to Destruction. \* All the *Jewish*  
Writers agree that Parents, and Masters had not  
the Power of Life and Death over their Chil-  
dren and Servants; † and the same has been shewn  
to be agreeable to *Scripture*. But they might be  
devoted to the Service of God by the second Kind  
of *Cherem*. Such Servants, as they bought with  
their Money, being Strangers, were their own Pro-  
perty; and, though they could not kill them, or  
use them cruelly, yet they might dispose of their  
Property in them, and devote them to the Service  
of God, or his Priests. ‡ *An Hebrew Servant* they  
could retain only for *Six Years*. For this Term, I  
suppose, they might transfer to the Priest the Right  
they had to their Service; but for no longer Term.  
§ That Parents might devote their Children to the  
Service of God, appears, I think, from the Case of  
*Samuel*. However, that this might be done with  
their own Consent there can be no Room to doubt.  
Children therefore, and Servants, might be the Sub-

\* See *Selden* as above, Chap. 9.

† See above p. 169.

‡ Exod. xxi. 2, &c. Lev. xxv. 39, &c. Deut. xv. 12.

§ 1 Sam. i. 11.

APPEN. <sup>TO</sup>ject of this Kind of *Cherem*; but could not be of  
 SERM. the first. Another Particular here specified are  
 VII. *Beasts*. <sup>b</sup> Of these only *Oxen*, and *Sheep*, and *Goats*;  
 — and of *Birds*, *Turtle-Doves*, or *young Pigeons*, could  
 be offered in Sacrifice. <sup>c</sup> And of these only those  
 which were without Blemish. If any Person de-  
 voted such *Beasts* to the *Lord*, they might be, and,  
 I suppose, were usually offered on *God's Altar*.  
 But a Man might devote other *Beasts*, even of all  
*that he had*; and such *Beasts* could not be *holy unto*  
*the Lord* in this Sense. They could not be sacri-  
 ficed, but might be assigned to, or sold for the Use  
 of the *Priests*. But what seems quite decisive is  
 the Mention here of the *Field*. A *Field* might be  
 the Subject of the Second Kind of *Cherem*, but  
 could not be of the First. It might (as has been  
 just now shewn) be devoted to the Use of the *Priests*,  
 but it could not be either sacrificed, or destroyed.  
 Lastly, the Things thus devoted are here said to be  
*most holy unto the Lord*. But *Cherems* of the first  
 Kind were *accursed of God*, and in no Sense *holy unto*  
*him*: They were not offered on *God's Altar*, or  
 consecrated to his Service, but *utterly destroyed*. But  
 the *Cherems* of the Second Kind were devoted to  
*God's Service*, and therefore *holy to the Lord*: And  
 for Proof of this we need go no farther than this  
 very Chapter: We read V. 21. — *The Field shall*  
*be holy unto the Lord, as a Field devoted; the Posses-*

<sup>b</sup> Lev. i.<sup>c</sup> Lev. xxii. 20, &c.

tion thereof shall be the Priest's. This Verse is a plain APPEN.  
 Comment on the 28th. It explains what is meant <sup>TO</sup> SERM.  
 by being *holy unto the Lord*, and shews us how a <sup>VII.</sup>  
*Field may be devoted*, and become thus *holy*—*the*  
*Possession thereof shall be the Priest's*. In like Man-  
 ner we are told V. 14. that a Man might by a *com-*  
*mon Vow*, or *Neder*, *sanctify his House*, or *Field*, *to be*  
*holy unto the Lord*; and *the Estimation of such Field*  
 is also said to be *a holy Thing unto the Lord* V. 23.  
 And so again V. 30. *the Tithe of the Land* is said to  
 be *holy unto the Lord*, which we know was assigned  
 for the Maintenance of the *Priests and Levites*.

But, if this 28th Verse relates to the second Kind  
 of *Cherem*, how shall we understand the next Verse?  
 —None devoted, which shall be devoted of Men, (that  
 is, no Man devoted — <sup>d</sup> אִשֶּׁר יָחִיר מִן־הָאָדָם)  
*shall be redeemed; but shall surely be put to Death*.  
 This most certainly relates to the first Kind of *Che-*  
*rem*, whereby Persons were devoted to Destruction.  
 But then (as was said before) such Persons were not  
 devoted arbitrarily by private Persons; but they  
 were devoted by proper Authority, and for some  
 Crime. Nor were they sacrificed on *God's Altar*,  
 but slain with the Sword, or some other way put to  
 Death. That these two Verses speak of different  
 Kinds of *Cherems* is manifest from the different Ex-  
 pressions here used. The first speaks of private  
 Property, and specifies *Men, Beasts, and Fields*:

<sup>d</sup> As in the Verse before אִשֶּׁר יָחִיר מִן־הָאָדָם וּבְחַמּוֹהָ  
 The



APPEN. The other mentions only *Men*. *Men* were the usual  
 TO  
 SERM. Subjects of such *Devotements*, though sometimes,  
 VII. for their Crimes, their Cattle and Goods were de-  
 ———stroyed with them. But, if this Verse is exegeti-  
 cal only of the former, why is *Man* only mentioned  
 here, and *the Beast*, and *the Field* left out? Were  
*Men* only to be sacrificed when *devoted*? And is it  
 left still undetermined what is to be done with a  
*Beast*, or a *Field devoted*? Again, the *Cberems* men-  
 tioned in the 28th Verse were to be *holy unto the*  
*Lord*, that is, dedicated to his Service: Those  
 mentioned in this 29th Verse were to be *surely put*  
*to Death*.

And this Interpretation agrees very well with  
 the Purport of the whole Chapter. This Chapter  
 treats of *Vows*, and the *Redemption of Things vowed*.  
 In the Case of a *common Vow*, or —ךך— rendered  
 in our Translation a *singular Vow*, the Person, or  
 Thing vowed was allowed to be redeemed, and the  
 Rules to be observed in such Redemptions are here  
 set forth. Towards the latter End of the Chapter  
 we have the Exceptions to these Rules. First, *the*  
*Firstlings of clean Beasts* are not to be at all *sanctified*,  
 or made the Subject of a *Vow*. Secondly, Persons,  
 or Things *devoted* by a *Cberem* by private Persons  
 out of their own Property, are not to be at all *re-*  
*deemed*, but are to be unalienably *the Lord's*. Lastly,  
 Persons devoted, or doomed to Destruction by pro-  
 per Authority, are not to be at all *redeemed*, but  
 must

must *surely be put to Death*. Here we see the 29th APPEN. Verse does not come in improperly, or abruptly, <sup>TO</sup> SERM. but follows naturally, as another Exception to the VII. Rules above delivered.

\* To this we may add the concurrent Testimony of the *Jewish* Writers, who, as they distinguish between the different Kinds of *Cberem*, so they agree that Parents, and Masters had Power to *de-vote* their Children and Slaves to the Service of *God*, but no Power to sacrifice, or put them to Death. The Testimony of Antiquity has been strongly insisted on in Favour of the Sacrifice of *Jephthah's Daughter*; but if this Testimony of the *Jews* is allowed to be of any Weight in that Case, it must be of far greater with Regard to their own Laws, Customs, and Rites of Worship.

If it be still insisted on that the same Word—חֵרֵם—is used in both Verses, and that it is unreasonable to interpret the same Word in one Sense in one Verse, and in another in the very next, I shall readily acknowledge that such Interpretations are not to be admitted without apparent Necessity. But yet we sometimes find it necessary to admit them both in sacred and profane Writers. And I think it has been shewn, both from the Nature of the Thing, and the Words themselves, that the Text before us will not easily admit of any other Inter-

\* See *Selden* and other Writers, as cited above.

pretation.

APPEN. pretation. † There is, I think, the same ambiguous  
 TO  
 SERM. Use of the Word *Cherem* in the Case of *Jericho*,  
 VII. The Inhabitants, and their Cattle were *utterly de-*  


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*stroyed*; but their Silver and Gold were *holy to the*  
*Lord*, and repositied in his *Sanctuary*, and yet both  
 are indiscriminately called *Cherem*. It should be  
 farther considered that we are not sufficiently ac-  
 quainted with the *Hebrew* Language, or their  
 Customs. *Moses*, in many Parts of his Law, refers  
 to Customs well known, and in common Practice  
 among the *Israelites*; and had no Occasion in such  
 Case to explain himself so fully and precisely, as  
 would otherwise have been necessary. Such Laws  
 therefore were very plain and intelligible to them,  
 but to us are become difficult and obscure. And  
 such, I apprehend, were the Laws relating to the  
 several Kinds of *Cherem*; which I doubt not were  
 then plain and clear, though Disputes may have  
 arisen about them since. But we have still, I think,  
 Light enough to distinguish that these two Verses  
 speak of two different Kinds of *Cherem*. And  
 though the Word used is the same, the Expressions  
 joined with it plainly point out two different Things.  
 And this especially, if we consider that this Precept,  
 otherwise interpreted, is not easily reconcileable,  
 either with the plainest Principles of the *Law of*  
*Nature*, or with the express Precepts of *the Law of*  
*Moses*.

† Josh. vi. 17, &c.



I hope an Attempt to vindicate the *Laws of God*, APPEN.  
and clear up those Difficulties in sacred Writ, <sup>TO</sup> SERM.  
which may give, and have given Occasion to the Ad- VII.  
versary to speak reproachfully, will meet with fa-  
vourable Acceptance from the *Christian* Reader.  
And I am fully persuaded that the Old Testament,  
as well as the *New*, the more carefully it is exa-  
mined, and the more thoroughly it is known and  
understood, the more fully it will appear to be  
throughout *holy, and just, and good*, and every way  
worthy of the divine Author. Far be it from me  
to cast any Reflections on those who differ from  
me in these Points, who are many of them Men  
eminent for their Learning and Piety, who both by  
their Lives, and their Writings, have adorned, and  
supported the *Christian* Profession. If their Opinions  
may seem to me attended with Consequences in-  
jurious to Religion, I would not charge them with  
such Consequences, as they deny and disavow. Nor  
would I be understood to be over-confident, and  
peremptory, in what is here advanced, but shall  
willingly join in the excellent Apostrophe with  
which *Cappellus* concludes his *Dissertation on Jeph-  
thab's Vow*.—*Hæc sunt quæ visum est adferre ad rei  
istius satis perplexæ illustrationem; quibus si tibi, be-  
nigne Lector, satisfacero, mihi gratulabor; sin minus,  
nemini præscribo, tantum profero id quod videtur vero,  
& Scripturæ verbis maxime consentaneum, ita ut nihil  
interim Deo, quod sit ἀπεριεστος, minusque ἰσχυρὸν tribua-  
tur.*

APPEN. tur. *In quo si quis me falsum putet, facile monentem,*  
 TO  
 SERM. *Et rationes cur diversa sentiat proferentem, feram; non*  
 VII. *enim sum cedere meliora docenti nescius. These Things*

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*I thought proper to offer in Hopes of throwing Light on this difficult Point; in which, gentle Reader, if I shall give thee any Satisfaction, I shall be pleased. But if not, I prescribe to no one; I only offer what seems to me most agreeable to Truth, and to the Words of Scripture, so as in the mean Time to attribute nothing to God, which is improper, or unworthy of him. In which if any one thinks me mistaken, I shall easily bear with any one, who shall give Reasons why he thinks differently from me; for I shall not be unwilling to yield to one, who can inform me better.*

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## S E R M O N VIII.

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The Witness of the SPIRIT.

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R O M. VIII. 16.

*The Spirit itself beareth Witness with our Spirit that we are the Children of God.*

**S**T. Paul's chief Design in this Epistle was to S E R M.  
VIII.  
abate the vain Confidence of the *Jews*; to  
set forth the great Deficiencies of their *Law*,  
and the peculiar Excellency, and Privileges of the  
*Gospel*. One great Defect of the *Law* was, that it  
contained no Promise of Divine Grace or Affis-  
tance. The Apostle prosecutes this Argument at  
large in his seventh Chapter. *The Law of Moses*  
(and in this respect <sup>a</sup> *the Law of Nature* was the  
same), *was holy, and just, and good.* <sup>b</sup> *But I* (says

<sup>a</sup> Rom. vii. 12.

<sup>b</sup> Ib. 14.

the



SERM.  
VIII.

the Apostle, speaking in the Character of all unregenerate Persons) *am carnal, sold under Sin*. The Law might teach Men what was good; but it gave them no Power to perform it. <sup>c</sup> *But the Law of the Spirit of Life in Christ Jesus hath made us free from the Law of Sin and Death*. Christ hath not only given us the most perfect Rule of Life; but he hath promised us the Assistance of his *Holy Spirit*, <sup>d</sup> *to enable us to fulfil the Righteousness of the Law*. And as, before the Coming of Christ, Men who were sensible of their many Failings, and Transgressions, must labour under uneasy Doubts and Fears, so the *Holy Spirit of Christ* not only affords us his gracious Assistance, but also his heavenly Comforts. He enables us to *rejoice in the Testimony of a good Conscience*; and gives us a comfortable Assurance that we are under God's Favour and Protection, and entitled to the Privileges of the Gospel. *The Spirit itself beareth Witness with our Spirit, that we are the Children of God*.

By *the Spirit* is undoubtedly here meant *the Holy Ghost*. The Apostle in the preceding Verses was speaking of *the Spirit of God*, and *the Spirit of Christ*. And in these Words he is called *the Spirit itself*, and is opposed to *our own Spirit*.

In order the more fully to understand what is this *Testimony of the Spirit*, which is here said to be the Privilege of *Christians*, it will be necessary to

<sup>c</sup> Rom. viii. 2.

<sup>d</sup> Ib. 4.

consider,

consider, *First*, what it is to which *the Spirit* is said to *bear Witness*: *Secondly*, the Manner in which he bears this *Witness*: *Thirdly*, the Degree of Assurance arising from this his *Testimony*.

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As to the *First Point*, *the Spirit* is here said to *bear Witness that we are the Children of God*. We must enquire therefore who are *the Children of God*. All *Christians* may in some Sense be said to be *the Children of God*. At our Baptism we all entered into Covenant with *God*, and were thereby made *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven*. All of us therefore, who have kept the Conditions of the Covenant, which we then entered into, are still *the Children of God*. But those who have broken these Conditions, who have indulged themselves in sinful Courses, and still continue in them, are no longer *the Children of God*, nor intitled to any *Inheritance in the Kingdom of Heaven*. Those only therefore are truly and properly *the Children of God*, who live in Obedience to his Laws. And this is the Mark, which *St. John* gives us, whereby we may distinguish *the Children of God*—*In this the Children of God are manifest, and the Children of the Devil: Whosoever doeth not Righteousness is not of God.* <sup>e</sup> To the same Purpose speaks our *Blessed Saviour* himself to the *Jews*, who called *God* their Father—*Ye are of your Father, the Devil, and the*

<sup>e</sup> 1 Joh. iii. 10.

<sup>f</sup> Joh. viii. 4, &c.

SERM. *Lusts of your Father ye will do—He that is of God*  
VIII. *heareth God's words.* And in the Verses preceding my Text we find the same Doctrine delivered.  
 \* *If ye live after the Flesh, (says the Apostle), ye shall die; but if ye through the Spirit do mortify the Deeds of the Body ye shall live. For as many as are led by the Spirit of God, they are the Sons of God.* They therefore, and they only, are the true Children of God, who do Righteousness; who hear, and obey God's Words; and through the Spirit mortify the Deeds of the Body. And all good Christians, who live according to the Rules of the Gospel, have the Testimony of the Spirit within them bearing them Witness that they are such. But if such Men afterwards relapse into sinful Courses, they are then no longer the Children of God, but become the Children of the Devil. <sup>a</sup> They grieve the Holy Spirit of God, and forfeit the Earnest of their Inheritance. It is in vain therefore to expect from the Spirit any absolute Assurance of our final Salvation; for that must depend on our own Behaviour. That the best of Men may depart from Grace, and fall into Sin, is the Doctrine, both of our Articles, and of the Holy Scriptures. <sup>k</sup> Brethren, (says St. Peter), give Diligence to make your Calling and Election sure; for, if ye do these Things, ye shall never fall. From hence it is plain that without Dil-

<sup>z</sup> Rom. viii. 13, 14.

<sup>a</sup> Eph. iv. 30.

<sup>i</sup> Art. xii.

<sup>k</sup> 2 Pet. i. 10.



gence our Calling and Election are not sure; and S E R M.  
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that even the *Elect*, if they do not these Things, may, and will fall. This Life is throughout the *Scripture* represented as a State of Trial and Warfare. <sup>1</sup> We are exhorted to *work out our Salvation with Fear and Trembling*: <sup>m</sup> *He that thinketh he standeth* is admonished to *take heed lest he fall*: <sup>n</sup> *He who standeth by Faith* is called upon not to be high-minded; but fear, lest he also be cut off. <sup>o</sup> We read of some who were once enlightened, and had tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, who have yet afterwards fallen away; <sup>p</sup> and of others who had escaped the Pollution of the World through the Knowledge of the Lord and Saviour Jesus Christ; who have been again entangled therein and overcome, whose latter End was worse than the Beginning. St. Paul does indeed in one Place seem to speak with some Degree of Confidence of his future Salvation — <sup>q</sup> *I have fought a good Fight*, (says he), *I have finished my Course*, *I have kept the Faith*; henceforth there is laid up for me a Crown of Righteousness. But if this great Apostle, <sup>r</sup> who had so abundantly laboured in the Gospel, when he had finished his Course, and was now ready to be offered, was supported by such Assurances, it will not follow that all Christians, though in far different Cir-

<sup>1</sup> Phil. ii. 12.

<sup>m</sup> 1 Cor. x. 12.

<sup>n</sup> Rom. xi. 20.

<sup>o</sup> Heb. vi. 4.

<sup>p</sup> 2 Pet. ii. 20.

<sup>q</sup> 2 Tim. iv. 7, 8.

<sup>r</sup> 1 Cor. xv. 10,

S E R M. cumstances, may always expect the same. All  
 VIII. we can reasonably infer from hence is, that, if we  
 should ever be called to such fiery Trials as St. Paul was, God will support us with such Assurances of his Favour, as he sees necessary, or expedient for us. After all, the Words do not necessarily import any such extraordinary, and supernatural Assurance. St. Paul was conscious to himself that *he had fought a good Fight*; and therefore might, without any extraordinary Revelation, speak with a comfortable Assurance of *the Crown of Righteousness, which the Lord the righteous Judge would give unto him, and unto all them also who love his Appearing*. And other good Christians, who have led an holy Life, and rejoice in the Testimony of a good Conscience, may die, and have died, with the like Assurance. But this same great Apostle speaks at other Times with great Diffidence, and Doubt of his own Salvation.—*' Brethren, (says he), I count not myself to have apprehended; but this one Thing I do, forgetting those Things which are behind, and reaching forth unto those Things which are before, I press toward the Mark, for the Prize of the high Calling of God in Christ Jesus*. And again in another Place — *' I keep under my Body, and bring it into Subjection; lest that by any Means, when I have preached to others, I myself should be a Cast-away, or*  
*" Reprobate. The Spirit does not therefore usually*

\* Phil. iii. 13, 14.

\* 1 Cor. ix. 27.

" *adversus.*  
*bear*

*bear Witness* to what we shall be, for that would be SER M.  
Prophecy, not Testimony; but to what we at VIII.  
present are. He does not assure us, that we shall  
certainly be saved, for that must depend on our-  
selves; but he *beareth Witness, that we are the Chil-*  
*dren of God*, and now at present in a State of Sal-  
vation.

We come now therefore in the *Second Place* to  
enquire in what Manner *the Spirit beareth this Wit-*  
*ness*. Some Persons have imagined this *Witness* to  
be some inward Suggestion, and secret Impulse of  
the *Spirit*, infallibly assuring them, that they are  
*the Children of God*, and undoubted Heirs of Sal-  
vation. And this they assign as a distinguishing  
Mark of the *Elect*. They would persuade you, that  
if you feel such Assurance within your own Breast,  
you are certainly one of the *elect Children of God*;  
but if you feel no such Assurance, you are then  
most certainly in a State of Damnation. But  
this Doctrine, as it has no Foundation in *Scrit-*  
*ture*, so is it a most false and dangerous Delusion.  
That it is most false, we need no other Argument  
than this. There have been at all Times wild  
Enthusiasts, who have fancied themselves possessed  
of the strongest Assurances of their *Election*, and  
who have at the same Time lived in the Practice  
of Iniquity. But it has been already proved that  
no one, who commits Iniquity, can be *the Child*



**SERM. of God.** On the other Hand, some good Men,  
**VIII.** who have lived a virtuous and religious Life, have yet sometimes entertained great Doubts, nay, have absolutely despaired of their own Salvation. Nay, we find these very Persons, who talk so much of these Assurances, yet at other Times most sadly complaining of being troubled with Doubts, and Misgivings. We cannot therefore always certainly judge from our own inward *Feelings*, whether or not we are *the Children of God*. And this Doctrine is most dangerous, as well as false. It takes off our Hopes from the only Foundation, on which they can reasonably be placed, and rests them on the false Bottom of Fancy and Imagination: It deprives us of some of the best Motives to an holy Life; and is destructive of that Humility, and godly Fear, without which we cannot serve God acceptably in this State of Probation: It has plunged Men, and sometimes even good Men, into horrible Fears and Perplexities, nay, into downright Despair. Men taught to look for these *Assurances*, and yet no way conscious of any such inward Feelings, are led to think that they are not in a State of Salvation, and thus abandon themselves to Despair. Others it has betrayed into careless Indifference, and Security. Men of a warm Imagination, possessing themselves with strong Fancies that they are of the Number of the *Blessed*, undoubted Heirs of the Kingdom of Heaven,

Heaven, grow careless and remiss in working out S E R M, VIII.  
 their Salvation. *Counting themselves to have already*  
*attained, and to be already perfect, they press not*  
*toward the Mark, and so fall short of the Prize.*  
 Nay, some fancying themselves in a State of sin-  
 less Perfection, think themselves licenced to com-  
 mit the grossest Enormities. \* The Villanies, and  
 Impieties, to which this Doctrine of Assurance has  
 given Birth among the *Anabaptists* abroad, and  
 some of our Sectaries at home, are too many, and  
 too shocking, to be here related. It is more to  
 our Purpose to examine whether there is any  
 Foundation for such a Doctrine in the Words be-  
 fore us.—*The Spirit beareth Witness with our Spirit*  
*that we are the Children of God.* Let it then be  
 observed, that *the Spirit* is here said to *bear Wit-*  
*ness, not to our Spirit, but with our Spirit.* — Το

Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν — Our own *Minds*  
 and Consciences therefore have a Share in giving  
 this *Testimony*; it is not the immediate *Testimony*  
 of *the Spirit* alone. Then therefore may we be  
 assured that we are *the Children of God*, and led by  
*the Spirit of God*, when we perceive in ourselves  
 the Effects and *Fruits of the Spirit.* — \* *The Fruit*

\* If the Reader desires to see some Account of these, he  
 may consult *Slidan's History of the Reformation.* *Spanheim*  
*Diatrib. Histor.* *Edward's Gangræna.* *Walker's History of*  
*Independency.* *Moravians compared and detected.*

\* Eph. v. 9.

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*of the Spirit (saith the Apostle) is in all Goodness, and Righteousness, and Truth. And again—<sup>1</sup> The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. If we perceive these Things to be in us, and abound, then we have the Testimony within ourselves that we are the Children of God. And therefore the Apostle tells us, that <sup>2</sup> as many as are led by the Spirit of God, they are the Sons of God. <sup>3</sup> And the same Apostle teaches us that our Rejoicing is this, the Testimony of our Conscience. And St. John assures us, that <sup>4</sup> if our Heart condemn us not, then have we Confidence towards God. But it may be asked—If this Confidence arises from the Testimony of our own Consciences, how is it the Witness of the Spirit? It may very properly be called so for these two Reasons. First, because all our virtuous Affections are the Graces, and Fruits of the Spirit: <sup>5</sup> He worketh in us both to will, and to do: Secondly, because he empowers us to discern the Graces, which he hath wrought in us, and enables us to rejoice in the Testimony of a good Conscience. <sup>6</sup> The God of Hope (as the Apostle expresses it) fills us with all Joy and Peace in believing, that we may abound in Hope through the Power of the Holy Ghost. When therefore the Fruits of the Spirit shew themselves in our Life and Conversation, and the Holy Ghost en-*

<sup>1</sup> Gal. v. 22, 23.

<sup>2</sup> Rom. viii. 14.

<sup>3</sup> 2 Cor. i. 12.

<sup>4</sup> 1 Joh. iii. 21.

<sup>5</sup> Phil. ii. 13.

<sup>6</sup> Rom. xv. 13.



lightens our Understandings, and gives us a just Apprehension, and lively Sense of the Graces, which he hath wrought in us, then we enjoy solid, and rational Comfort, and a well-grounded Confidence towards God: \* Then does *the Peace of God, which passeth all Understanding, keep our Hearts through Christ Jesus*. The particular Manner in which *the Spirit* works, we presume not to determine: This only we know, that in both Cases above-mentioned, *the Holy Spirit* concurs, and co-operates, with our own Endeavours. *The Spirit of God* does not infuse into us Virtue, and Religion, without our own Concurrence. And his Comforts, as well as his Assistances, act jointly with our own Mind, and Spirit.—*The Spirit beareth Witness with our Spirit that we are the Children of God*. These comfortable Assurances are called in Scripture, *the Seal and Earnest of the Spirit*. † *We were sealed (saith St. Paul) with that Holy Spirit of Promise, which is the Earnest of our Inheritance*. The Use of a *Seal* is either for the Confirmation of Covenants; or for marking, and distinguishing Property. The Graces wrought in us by *the Holy Spirit of God* are a Confirmation of the Covenant which God through *Christ* hath made with us; and a sure Mark that we are *the Children of God*, and his peculiar Property. And, when we perceive these Graces abound in us, and our Conscience

\* Phil. iv. 7. † Eph. i. 13. 2 Cor. i. 22.

SERM. bears us Witness, that we are led by the Spirit of  
 VIII. God, the Joy hence arising is an *Earnest of our In-  
 heritance*, a Kind of Foretaste of the Joys, which  
 are laid up for us in Heaven. And this is a Pri-  
 vilege peculiar to *Christianity*. As neither Jew  
 nor Gentile had any Promise of the Spirit, so nei-  
 ther could the *Law of Moses*, or *Nature*, give them  
 any Assurance of Salvation, but on the Condition  
 of perfect Obedience. Those therefore, who were  
 sensible of their own Failings, and Transgressions,  
 (and of this the best and wisest Men were most  
 sensible), must labour under Doubts and Fears, and  
 be *all their Life-time subject to Bondage*.<sup>a</sup> But  
 Thanks be to God, through our Lord Jesus Christ,  
 by whom we have now received the Atonement. He  
 hath assured us of Pardon and Peace;<sup>b</sup> and hath  
 given us the Spirit of Adoption, whereby we cry,  
*Abba, Father*.

Having thus seen what this *Witness of the Spirit*  
 is, it remains in the Third and Last Place to en-  
 quire what Degree of Assurance may arise to us  
 from this Testimony. As the Spirit of God is infalli-  
 ble, so he might, if he thought proper, give us  
 infallible Assurance that we are the Children of  
 God. But this is not his usual way of dealing with  
 Men. His Gifts, and Operations, are usually  
 adapted to the Condition of the Receiver. If the

<sup>a</sup> Rom. v. 11.<sup>b</sup> Rom. viii. 15.

*Spirit beareth Witness with our Spirit, this Testimony must partake of the Fallibility, and Weakness of our Spirit. If our Rejoicing is founded on the Testimony of our own Consciences, this Assurance cannot be stronger, or more infallible than this Testimony is. Those therefore who live in Sin, can have no reasonable Hope at all, while they thus continue to live. <sup>1</sup> There is no Peace, saith the Lord, unto the Wicked. And, if such Persons speak Peace to themselves, they deceive their own Heart. As to those, who are in a doubtful, and imperfect State of Goodness, not yet thoroughly cleansed from their Sins, their Assurance must be doubtful in the same Proportion. And even the very best of Men must not expect absolute Infallibility. What then is the Assurance, which we may reasonably expect? God does ordinarily to good Men impart such an Hope, and Persuasion of their Adoption, as may make their Lives comfortable, and encourage them in the faithful Discharge of their Duty. If we keep a Conscience void of Offence toward God, and toward Men, we may then assure our Hearts before him. And this Assurance is usually bestowed in Proportion to our Proficiency in Virtue, and Piety. The more we take Care to grow in Grace, and to abound in every good Work, the greater will be our Comfort, and the more assured our Hope. And in Times of Trial, and Temp-*

<sup>1</sup> 1st. xlviii. 22.

tation,



SER M. tation, *God will most powerfully support us.* <sup>k</sup> *His*  
 VIII. *Grace will be sufficient for us ; and his Comforts will*  
 increase in Proportion to the Need we have of  
 them. <sup>l</sup> *As the Sufferings of Christ abound in us,*  
 (saith the Apostle), *so our Consolation also aboundeth*  
*by Christ.* I said that *God* does ordinarily impart  
 to good Men a sufficient Persuasion of their Adop-  
 tion. There may be some Exceptions to this Rule.  
 Some, by entertaining wrong Notions of Religion,  
 may plunge themselves into Doubts, and Per-  
 plexities. Others, though good Men, may by the  
 Weakness of their Understanding, or Constitution,  
 be subject to melancholy, or desponding Thoughts.  
 And *God* may permit such Persons to labour un-  
 der this, as he does under other Afflictions, either  
 as the just Reward of their Folly, or for some  
 other Reasons best known to himself. <sup>m</sup> This we  
 know, that he will in the End make all Things  
*work together for Good to them that love him.* He  
 will either in his good Time relieve them from  
 this deplorable State ; or if he should permit them  
 to continue in it during this Life, he will in the  
 World to come greatly reward them, and pour on  
 them abundantly those Comforts, of which they  
 deprived themselves here.

I shall conclude with a Word of Exhortation,  
*First*, to the desponding *Christian*, *Secondly*, to the  
 too confident *Christian*. If then thou entertainest

<sup>k</sup> 2 Cor. xii. 9.

<sup>l</sup> 2 Cor. i. 5.

<sup>m</sup> Rom. viii. 28.  
 misgiving

misgiving Doubts of thy Salvation, consider that this Life is our State of Probation. As long as we continue here it is in our Power to work out our Salvation: As long as there is Life there is Hope. Does the Remembrance of thy past Sins fill thee with Terror? If these Terrors prevail upon thee to amend thy Life, <sup>n</sup> and this *godly Sorrow worketh Repentance*, it will also lead thee to *Salvation*. Of this thou mayest be assured, that this very Despondency of Mind is a Sign that thy *Conscience* is not *seared*, and that thou art not absolutely *reprobated*. It is in the Diseases of the Mind, as in those of the Body; the very Sense of Pain is often a favourable Symptom, and affords the first Hopes of a Recovery. Much more dangerous is the Case of him, who hardens himself in Iniquity, than of him, whose Conscience is alarmed at his Sins. <sup>o</sup> *A broken and contrite Heart God will not despise*. Dost thou think thy Case desperate, because thou wantest those Marks of *God's Children*, which some Teachers have taught thee to expect? The only Mark of *God's Children*, which the *Scriptures* assign, is *to do the Works of God*. Do these, and thou wilt become *the Child of God*. Amend thy Life, and do thy Duty diligently, and conscientiously, and leave thy Comfort to <sup>p</sup> *the Father of Mercies, and God of all Comfort*, who will dispense it to thee, as he sees best and fittest

<sup>n</sup> 2 Cor. vii. 10.

<sup>o</sup> Psal. li. 17.

<sup>p</sup> 2 Cor. i. 3.  
for

SERM. for thee. Of this thou mayest rest assured, that  
 VIII. God reprobates no Man, but him who wilfully  
 hardens himself in Iniquity: *' He hath no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way, and live. Turn therefore to the Lord, and he will turn to thee. ' Walk not after the Flesh, but after the Spirit; and the Spirit of God shall dwell in thee, and give thee in this Life Comfort, and Peace of Mind, and in the next an Inheritance in Joy and Glory.*

Let me next turn my Discourse to the more assured *Christian*. Dost thou feel in thyself a strong Persuasion that thou art *the Child of God*? Happy art thou, if this Persuasion is well-grounded: If your Conscience also bears you Witness that you *work the Works of God*, then are you truly *the Son of God*. *' If, on a strict and impartial Examination, your Heart condemn you not, then have you Confidence towards God. But, if any one promises you any other Assurances than these, which arise from, and are accompanied with the Testimony of your own Consciences, he is either a vain Deceiver, or is himself under strong Delusions. ' The Foundation, or Covenant, of God standeth sure, (saith the Apostle), having this Seal — The Lord knoweth them that are his, And — Let every one that nameth the Name of Christ depart from Iniquity. To*

*' Ezek. xxxiii. 11.*

*' Rom. viii. 1.*

*' 1 Joh. iii. 21.*

*' 2 Tim. ii. 19.*



depart from Iniquity is the Condition on our Side: **S E R M.**  
This is the Seal of the Covenant, the Mark of God's **VIII.**  
Children. Those, and those only, who bear this  
Mark, will God acknowledge to be his. <sup>a</sup> Let no  
Man therefore deceive you with vain Words: He that  
doeth Righteousness is righteous. Set about your Duty  
with Humility and Diligence; and work out your  
Salvation with Fear and Trembling. The very best  
of us have need enough of St. Paul's Caution —  
<sup>a</sup> Be not high-minded, but fear. Are we confident that  
we are in a State of Salvation? Let us take Care  
to continue in this State. <sup>a</sup> He only, who shall en-  
dure unto the End, shall be saved. Let us not look  
on ourselves as already perfect; but like St. Paul,  
<sup>a</sup> press toward the Mark for the Prize of the High  
Calling of God in Christ Jesus. <sup>a</sup> Let us grow in  
Grace, and <sup>a</sup> abound more and more. Finally, Let  
me again press on you all the Necessity of good  
Works. Let me leave on your Minds this most  
concerning Truth, that <sup>b</sup> without Holiness no Man  
shall see the Lord. To keep a Conscience void of  
Offence is the only Means to obtain Peace of Mind  
here, or Happiness hereafter. <sup>c</sup> God hath set before  
you Life and Death, Blessing and Cursing. <sup>d</sup> If ye live  
after the Flesh, ye shall die; but if ye through the

<sup>a</sup> 1 Joh. iii. 7.

<sup>a</sup> Rom. xi. 20.

<sup>a</sup> Matt. xxiv. 13.

<sup>a</sup> Phil. iii. 14, &c.

<sup>a</sup> 2 Pet. iii. 18.

<sup>a</sup> 1 Thess. iv. 1.

<sup>b</sup> Heb. xii. 14.

<sup>c</sup> Deut. xxx. 19. &c.

<sup>d</sup> Rom. viii. 13.

SERM. Spirit do mortify the Deeds of the Body, ye shall live.  
VIII.

*° If ye do the Works of the Devil, ye are the Children of the Devil, and must depart with him into everlasting Fire, prepared for the Devil and his Angels. ° But, if ye are led by the Spirit of God, then are ye the Sons of God: And if Children, then Heirs; Heirs of God, and joint Heirs with Christ, in everlasting Glory and Happiness.*

*° 1 Joh. iii. 8.*

*Matt. xxv. 41.*

*° Rom. viii. 14, 17.*

S E R M O N

S E R M O N IX.

# The Doctrine of Justification by Faith explained.

ROM. iii. 28.

*Therefore we conclude that a Man is justified by Faith without the Deeds of the Law.*

SAINT. *Peter* has long ago observed, that SERM.  
there <sup>a</sup> *were in St. Paul's Epistles some Things* IX.  
*hard to be understood, which, even in those*  
*early Ages, they that were unlearned, and unstable,*  
*wrested to their own Destruction.* The Doctrine of  
my Text may possibly be one of those Things,  
which *St. Peter* here refers to. It has certainly  
given Occasion to many Disputes, and Contro-  
versies, among *Christians*. But, though it may be  
liable to be misunderstood by the unlearned, and

<sup>a</sup> 2 Pet. iii. 16.

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unstable,



SERM.  
IX.

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unstable, I should hope it would not be difficult to ascertain its Meaning, if we attend to the Premises, from whence this *Conclusion* is drawn, its Connection with the Context, together with the Occasion, Scope, and Design of this whole Epistle.

*Therefore we conclude—(says St. Paul).* This necessarily refers us to Premises; and those Premises will be best understood by a previous Enquiry into the State of Mankind at the Time when this Epistle was written. The Wise Men, and Philosophers of those Days talked very highly of the Sufficiency of Virtue, and valued themselves on their own Wisdom and Goodness, thinking that they stood in Need of no Pardon, and wanted no Redeemer. <sup>b</sup> And therefore the *preaching Christ crucified was Foolishness unto them.* On the other Hand the *Jews*, especially the *Pharisees*, valued themselves on their strict Observance of the *Law of Moses*, and fancied themselves, as the *Children of Abraham*, entitled to God's Favour and Acceptance. And some of those, who had embraced the *Gospel*, still retained their former Pride and Self-sufficiency, and preached up both the Necessity of the *Mosaick Law*, and its Efficacy to Salvation. These Doctrines tended to set aside the *Gospel of Christ*, and render it of no Effect. For if the *Law*, either of *Nature*, or of *Moses*,

<sup>b</sup> 1 Cor. i. 23.

were of itself sufficient to entitle Men to Acceptance with God, there would have been no Need of any Atonement, nor any Occasion for a Redeemer. <sup>c</sup> And therefore (as St. Paul argues), if *Righteousness come by the Law, then Christ is dead in vain.* And again — <sup>d</sup> *Christ is become of no Effect unto you, whosoever of you are justified by the Law; ye are fallen from Grace.* Against Persons of these Descriptions, and particularly the latter, the Jews, and judaizing Christians, St. Paul's Discourse is here directed. It was his Design to humble their Pride, and Self-sufficiency, and teach them to place their Dependence, not on themselves, but on Christ only. To this End he shews in these three first Chapters of this Epistle, that <sup>e</sup> *both Jews and Gentiles were all under Sin, and all the World become guilty before God; that the Law, though in itself* <sup>f</sup> *holy, and just, and good, was so far from justifying the Jews, that it only made them the more inexcusable.* <sup>g</sup> *By the Law, says he, is the Knowledge of Sin:* <sup>h</sup> *If there had been no Law, there had been no Transgression.* And the more pure and perfect the Law, and the clearer the Revelation of it was, so much greater was the Guilt of those who disobeyed it. And therefore, as *all had sinned, both Jew, and Gentile*, it was plain, that <sup>i</sup> *by the Deeds of the Law no Flesh could be justified in God's Sight.*

<sup>c</sup> Gal. ii. 21.

<sup>d</sup> v. 4.

<sup>e</sup> Rom. iii. 9, 19.

<sup>f</sup> vii. 12.

<sup>g</sup> iii. 20.

<sup>h</sup> iv. 15.

<sup>i</sup> iii. 20.

S E R M. <sup>\*</sup> But all, who embraced the Gospel, were justified  
 IX. freely by God's Grace, through the Redemption that is  
*in Jesus Christ. And from these Premises our*  
*Apostle concludes, in the Words of my Text, that*  
*a Man is justified by Faith, without the Deeds of the*  
*Law.*

For the farther Explanation of this *Conclusion* it will be necessary to state the Meaning of the Terms. First then the Word *justified* is a forensick Term, or a Term borrowed from the Forms of proceeding in Courts of Law. A Man charged with any Offence is said to be *justified* in any Court of Law, when he is cleared, and discharged by the Sentence of his Judge. Now there are two Ways whereby a Man may be thus *justified*: Either by pleading, and proving his Innocence; or by owning the Charge, and pleading an Act of Grace. Now I apprehend, that St. *Paul's* Meaning is that we cannot be justified on the first Plea, but must rely wholly on the second, and hope to be *justified by Grace* only.

In the next Place, by *the Deeds of the Law* we must understand *the Mosaical Law*, but not only the ritual Law, but the whole Law, including the moral, as well as the Ceremonial Part of it. And this takes in the whole Law of Nature. And therefore, though St. *Paul* primarily and principally intends here the *Law of Moses*, yet his Argument extends, and was designed to extend to

<sup>\*</sup> Rom. iii. 24.



all *Law* whatsoever. And his Doctrine is plainly SERM.  
IX.  
this, that neither *Jew* nor *Gentile* could be *justified*,  
or saved by *Virtue* of any *Law* given to either.

Lastly, by *Faith* is not to be understood a bare Belief of the Gospel, or a Persuasion that *Jesus* is the *Christ*, but a firm Reliance on his Merits, disclaiming our own; and an Acceptance of the Terms of Salvation, offered by him to us. St. *Paul* has explained his Meaning in the foregoing Verses. 'To be *justified by Faith* is with him the same as *being justified freely by God's Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation*. The Sense of the Words before us therefore is this, that we cannot expect to be accepted of *God*, through any Works of Righteousness, which we have done, or can do, but must rely wholly on *the free Grace of God through Jesus Christ*. And the Apostle makes Use of this Term *Faith*, not that *Faith* has any Merit in it, any more than any other good Work, or Virtue; but the Term is used in Opposition to *the Law*, with design to teach us that we must not hope to be *justified by the Law*, that requiring perfect Obedience — *the Man which doeth these Things shall live by them*, but must flee for Refuge to the Gospel, and accept of the Terms of Salvation thereby offered.

Rom. iii. 24, 25.

x. 5.

Q 3

But

SERM.  
IX.

But though St. Paul here denies the Merit of good Works, and their Sufficiency to Salvation, yet he does not deny the Necessity of them, as a Condition of the Gospel-Covenant. *No Man can be justified by the Works of the Law* for this plain Reason, because no Man has fulfilled the Law. But yet our Obligation to observe the Moral Part of the Law still remains. — <sup>a</sup> *Do we make void the Law through Faith*, (says this same Apostle in this same Chapter)? *God forbid: Yea, we establish the Law.* Faith is, as we have just now seen, a Reliance on the Merits of Christ, and an Acceptance of the Terms of his Gospel. But what are these Terms? Are not Repentance, and Obedience, the Terms of the Gospel-Covenant? ° Did not Christ give himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works? Is not this St. Paul's constant Doctrine throughout all his Epistles, and particularly in this very Epistle to the Romans? ° He teaches us, that *we are justified freely by God's Grace*; ° but he teaches us also, that we must not *continue in Sin, that Grace may abound*; and shews from the Rites, and Conditions of our Baptism, that we are bound to *walk in Newness of Life*, and not *suffer Sin to reign in our mortal Body, that we should obey it in the Lusts thereof*. And, ° as he as-

<sup>a</sup> Rom. iii. 31.

° Tit. ii. 14.

° Rom. iii. 24.

¶ vi. 1, &c.

¶ viii. 1.

shews us that *there is now no Condemnation to them which are in Christ Jesus*, so he restrains this Assertion to them only, *who walk not after the Flesh, but after the Spirit.* \* And again in the same Chapter he tells us, that *if we live after the Flesh, we shall die; but if we through the Spirit do mortify the Deeds of the Body, we shall live.* St. Paul is therefore far from denying the Necessity of good Works: He only tells us that we are not justified by them; that is, we cannot merit a Reward by them, or plead them at God's Tribunal by way of legal Claim to his Acceptance; but must entirely rely on his Grace, and on the Atonement made by Jesus Christ.

And this Doctrine of St. Paul is very consistent with that of St. James, though in Words they may seem to disagree. St. Paul teaches us, that a Man is justified by Faith without the Deeds of the Law; † and St. James tells us, that by Works a Man is justified, and not by Faith only. St. Paul's Discourse is addressed to the Jews and Gentiles, who trusted in their own Righteousness, and thought they needed no Pardon, and wanted neither Atonement, nor Redeemer. These St. Paul would teach that they must not trust in their own Works; but must rely wholly on the free Grace of God, through the Redemption that is in Jesus Christ. And this Expression of the Deeds of the

\* Rom. viii. 13.

† Jam. ii. 24.



**SERM.** *Law* seems particularly to point out such *Law* as  
**IX.** was given before the preaching of the *Gospel*, ei-  
 ther to *Jews* or *Heathens*. But that those who  
 embraced the *Gospel*, and afterwards submitted  
 themselves to *the Dominion of Sin*, should be *saved by*  
*their Faith only*, this *St. Paul* is far from saying.  
 And this is the Proposition, which *St. James* de-  
 nies. He is writing to *Christians*, some of whom,  
 misunderstanding perhaps, and wresting *St. Paul's*  
*Words*, thought that, if they believed in *Christ*,  
 and professed their *Faith* in him, that *Faith* would  
 save them, though they lived in the Practice of  
*Sin*. " But *St. James* teaches that such *Faith with-*  
*out Works is dead*. If *Faith* signifies only a *Belief*  
 of the Truths of Religion, such *Faith the Devils*  
 may have; and therefore such *Faith* can save no  
 Man. But if *Faith* signifies a Reliance on the  
*Gospel-Covenant*, such *Faith* includes, and im-  
 plies an Observance of the Conditions of that Co-  
 venant, and must manifest itself by good *Works*.  
 If any one relies on *the Grace of God, which bring-*  
*eth Salvation*, who is not zealous of good *Works*,  
 his Reliance is no true *Faith*, but a vain Presump-  
 tion. *St. Paul* therefore, speaking to the *Jews*,  
 teaches them that they could not be justified by  
*the Works of their Law*, but only by *Faith in Jesus*  
*Christ*. *St. James*, speaking to *Christians*, teaches  
 them that this *Faith* was no true, or living *Faith*,

42. 11. 12. Jam. ii. 17, &c.

and

and would profit them nothing, if it did not bring forth the Fruit of good Works. And this is no other Doctrine than what St. Paul himself teaches. <sup>w</sup> *The Faith, which justifies us is, he says, a Faith that worketh by Love.* And again, <sup>z</sup> as he tells us, that by Grace are we saved through Faith, so at the same Time he teaches us, that we are created in Christ Jesus unto good Works, which God had before ordained that we should walk in them. <sup>y</sup> And in this Epistle to the Romans he says, that we are become dead to the Law, that we should bring forth Fruit unto God.

But, as it is of the highest Importance rightly to understand the Terms of our Salvation, let us consider this Point a little more distinctly. Some Divines have distinguished between the *first Justification*, and the *second, or final Justification*. I shall not now enquire into the Propriety of this Distinction. But it may be useful to consider Men, as appearing before the Throne of Grace at different Periods. The Jews or Gentiles, converted to Christianity, could not be justified, or plead any Title to Acceptance with God by any Works of Righteousness, which they had done, because <sup>z</sup> they had all sinned, and come short of the Glory of God. And therefore they could rely only on God's Grace and Mercy for Pardon and Acceptance; and stood

<sup>w</sup> Gal. v. 5, 6.

<sup>z</sup> Eph. ii. 8, &c.

<sup>y</sup> vii. 4.

<sup>z</sup> Rom. iii. 23.

SERM. in Need of <sup>a</sup> *an Advocate with the Father*, who  
 IX. should make a Propitiation for their Sins. They  
 were *freely*, without any Merit of their own, admitted by Baptism into Covenant with God, and by *Faith* accepted of the Salvation offered by *Christ*. And this is what St. *Paul* principally means by *Justification by Faith*. And in this Sense he says, that <sup>b</sup> *God justifieth the ungodly*. Those who were before *Sinners*, and *ungodly*, were, through the Merits, and Mediation of *Christ*, freely, and graciously pardoned, and admitted into Covenant with God. And yet even these could not be accepted, or *justified* without some good Works, no not without performing all the good Works, of which the Time admitted. To repent, and resolve to forsake their Sins, was required of all, who embraced the Gospel, before they could be baptized, or *justified*. <sup>c</sup> St. *John*, who came to prepare the Way of the Lord, preached the Baptism of Repentance for the Remission of Sins. Our Saviour himself preached the same Doctrine, <sup>d</sup> saying, *The Time is fulfilled, and the Kingdom of God is at Hand; repent ye, and believe the Gospel.* <sup>e</sup> And he commanded that, after his Ascension, Repentance, and Remission of Sins should be preached in his Name among all Nations. Which accordingly his Apostles did: St. *Peter* thus opened the Doctrine of the

<sup>a</sup> 1 Joh. ii. 1, 2.<sup>b</sup> Rom. iv. 5.<sup>c</sup> Luk. iii. 3.<sup>d</sup> Mar. i. 15.<sup>e</sup> Luk. xxiv. 47.



Gospel — <sup>f</sup> *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins.* SERM.  
IX.

And again — <sup>g</sup> *Repent ye, and be converted, that your Sins may be blotted out.* And the same Doctrine St. Paul himself taught, <sup>h</sup> *testifying both to the Jews, and also to the Greeks, Repentance towards God, as well as Faith toward our Lord Jesus Christ.* We see then, that even in this first Justification, though no Man was justified by his Works, yet it was necessary that every Man should perform all the good Works then in his Power, before he could be justified, or receive Remission of his Sins.

Let us in the next Place consider a Man as already admitted into the Christian Covenant. The Conditions of this Covenant are, <sup>i</sup> *that we should deny Ungodliness, and worldly Lusts, and live soberly, righteously, and godly, in this present World.* If we refuse, or neglect to perform these Conditions, we can expect no Benefit from the Christian Covenant, and we forfeit all the Privileges, which we received in our Baptism. But then the Gospel, as it makes Allowance for human Imperfections, so it admits Sinners to Pardon upon Repentance. Let us then suppose such a Sinner approaching the Throne of Grace. He cannot be justified by his Works, for he is a Sinner; <sup>k</sup> but must rely wholly on the Grace of God through the Redemption that is

<sup>f</sup> Acts ii. 38.  
ii, 12.

<sup>g</sup> iii. 19.  
<sup>k</sup> Rom. iii, 24, 25.

<sup>h</sup> xx. 21.

<sup>i</sup> Tit.

SERM. in *Jesus Christ, whom God hath set forth to be a Pro-*  
 IX. *pitiation, through Faith in his Blood.* But then he  
 must first, before he can be entitled to this *Grace*,  
 repent of, and forsake his Sins. And thus he is  
*justified* in the same Manner, and upon the same  
 Terms, as an *Heathen* receiving Baptism. And  
 accordingly *Christ* had ordained another Sacra-  
 ment, whereby such Sinners may lay hold on the  
 Grace of the Gospel. In this Sacrament, we ac-  
 knowledge ourselves Sinners, <sup>1</sup> profess our *Faith*  
*in the Blood of Christ, which was shed for the Re-*  
*mission of our Sins*, renew our Baptismal Covenant,  
 and promise to *lead a new Life*.

Lastly, let us consider the Case of a *Christian*,  
 who has finished his Course, and is after this Life  
 called before God's Tribunal. How is he then  
 justified? *St. Paul* shall tell you. <sup>m</sup> He teaches us,  
 that *God will render to every Man according to his*  
*Deeds in the Day of the Revelation of his righteous*  
*Judgment.* And again — <sup>n</sup> *We must all appear be-*  
*fore the Judgment-Seat of Christ, that every one may*  
*receive the Things done in his Body, according to that*  
*he hath done, whether it be good, or bad.* The same  
 we are taught by one greater than *St. Paul*. <sup>o</sup> Our  
*Lord* himself hath assured us, that the *Son of Man*  
*shall come in the Glory of his Father, with his Angels,*  
*and then he shall reward every Man according to his*

<sup>1</sup> <sup>1</sup> Matt. xxvi. 28.

<sup>m</sup> Rom. ii. 5, 6.

<sup>n</sup> 2 Cor.

v. 10.

<sup>o</sup> Matt. xvi. 27.

*Works.* <sup>p</sup> To the same Purpose Matt. xxv. he re-  
presents *the Son of Man coming in his Glory, and all*  
*the holy Angels with him, and all Nations gathered*  
*before him.* Their Sentence will then depend on  
the good Deeds which they have done. Those  
who have not extended their Charity to the poor  
and miserable, will be sent *away into everlasting*  
*Punishment; but the righteous, the merciful, and*  
*charitable, will be admitted into Life eternal.* Ye  
see then, (as St. James says), *how that by Works a*  
*Man is justified, and not by Faith only.* And yet,  
even with regard to this *final Justification*, St. Paul's  
Doctrine is most true, if rightly understood, that  
*a Man is justified by Faith, without the Deeds of the*  
*Law.* We are all miserable Sinners, <sup>a</sup> *nor is there*  
*a just Man on Earth, that doeth good, and sinneth*  
*not.* The very best of *Christians*, who have from  
their Baptism been the most careful Observers of  
God's Commandments, <sup>b</sup> *have yet offended in many*  
*Things, <sup>c</sup> and come short of the Glory of God;* and  
therefore can have no Title to Acceptance, much  
less to a Reward from him, but only by Virtue of  
the *Atonement* made for us by *Jesus Christ.* We  
must therefore make it our Endeavour to abound  
in every good Work; and, when we have done  
our best, disclaim all Merit, not trusting in our  
own Righteousness, but resting our Plea wholly

<sup>p</sup> Matt. xxv. 31, &c.

<sup>a</sup> Eccles. vii. 20.

<sup>b</sup> Jam. iii. 2.

<sup>c</sup> Rom. iii. 23.



SERM. on the Merits, and Mediation of our Redeemer;  
 IX: *' and hope to be found in him, not having our own Righteousness, but that which is through the Faith of Christ, the Righteousness, which is of God by Faith.*

There are indeed several Things which concur to our *Justification*. First, the Mercy of God, who through his own free Goodness *"sent his Son to be a Propitiation for our Sins.* Secondly, the Merits of Christ, who by his Death made an *Atonement* for us. Thirdly, our *Faith*, whereby we lay hold of, and plead the Grace of God in the Manner prescribed by him. Lastly, our own good Works, which, though they have no Merit, nor proper Efficiency in the Work of our *Justification*, that being the Act of God alone, yet are they a necessary Condition required by God, to entitle us to his Mercy, and to the Benefits of the *Christian Covenant*. The thing may perhaps appear in a clearer Light, if we compare our Case with the Case of a Rebel restored to the Favour of his Prince by the Mediation of some powerful Friend, and pleading an Act of Grace obtained through his Intercession. This Person is obliged for his Pardon, first, to his Prince, who was graciously pleased to accept of a Mediation; secondly, to his Friend, who became an Advocate for him. But then on his Part he must plead this Act of Grace in proper Form

<sup>\*</sup> Phil. iii. 9.

<sup>"</sup> 1 Joh. iv. 10.

in the King's Courts; and he must also return to his Duty, and promise Allegiance for the future. SERM.  
IX.

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And as the pleading the Act of Grace in proper Form is what more immediately restores the Rebel to the Privileges, which he had forfeited, so *Faith* is what more immediately *justifies* us. And on this Account *St. Paul* tells us, that *we are justified by Faith*. And, as the Rebel could not plead his own Innocence, but founded his Plea on the Act of Grace, so we cannot plead our own good Works, but must rely wholly on *the Grace of God through Jesus Christ*. And therefore we are said to be *justified by Faith without the Deeds of the Law*. And this *St. Paul* more particularly insists on, with a View to abate the Pride and Self-sufficiency of those who trusted to their own Righteousness, and thought they needed neither Advocate, nor Pardon. And as the Rebel, if, after Pardon obtained, he should still continue in Rebellion, would thereby forfeit that Pardon, so we, if, after *we have received the Atonement*, we turn from the holy Commandment delivered to us, exclude ourselves from the Christian Covenant, and our Guilt, and our Condemnation is only thereby aggravated.

The Doctrine here laid down, as it is most plainly taught in *Scripture*, so is it the same which our Church teaches in her *Homilies*. \* *Three Things* (say our *Homilies*) *must go together in our Justifica-*

\* First Part of the *Sermon of Salvation*, p. 14.

*tion.*

SERM. IX. *tion. Upon God's Part, his great Mercy and Grace: Upon Christ's Part, the Satisfaction of God's Justice, or the Price of our Redemption, by the offering of his Body, and shedding of his Blood: And upon our Part, true and lively Faith in the Merits of Jesus Christ. And yet that Faith doth not shut out Repentance, Hope, Love, Dread, and the Fear of God, to be joined with Faith in every Man that is justified; but it shutteth them out from the Office of justifying. And in the subsequent Homilies, our Church most fully teaches the Necessity of good Works, though it denies their Merit, or Sufficiency.*

Thus have I laid before you in the plainest Manner that I could, avoiding all nice and intricate Questions, the Terms upon which we must expect to be justified, and saved. What remains but to <sup>x</sup> beseech you all that ye receive not the Grace of God in vain? <sup>y</sup> Let us work out our Salvation with Fear and Trembling; <sup>z</sup> and give all Diligence to make our Calling and Election sure. <sup>a</sup> Let us add to our Faith Virtue, and Godliness, and Charity; <sup>b</sup> and cleanse ourselves from all Filthiness of the Flesh, and Spirit, perfecting Holiness in the Fear of God. And, when we have done our best, <sup>c</sup> we must acknowledge ourselves to be unprofitable Servants, disclaim all Plea of Merit, and come before the Throne of Grace with the Humility of Supplicants, and not with

<sup>x</sup> 2 Cor. vi. 1.

<sup>y</sup> Phil. ii. 12.

<sup>z</sup> 2 Pet. i. 10.

<sup>a</sup> Ib. 5, &c.

<sup>b</sup> 2 Cor. vii. 1.

<sup>c</sup> Luk. xvii. 10.

the



the Confidence of Claimants. Let us think our SERM.  
best Attainments worthless in the Sight of God, and IX.  
infinitely below his Acceptance were it not for the  
Merits of *Christ*. Let us beseech our heavenly Fa-

ther to accept our bounden Duty and Service, not weigh-  
ing our Merits, but pardoning our Offences through  
*Jesus Christ our Lord*. To him alone must we fly  
for Refuge, and in him alone must we put our  
Trust. *He is our Advocate with the Father; and he*  
*is the Propitiation for our Sins.* <sup>e</sup> *By him we have*  
*Peace with God, and Access by Faith into this Grace,*  
*wherein we stand.* Let us follow the Pattern of holy  
<sup>f</sup> *Abraham the Father of the Faithful*, the Example  
alleged both by *St. Paul*, and by *St. James*. <sup>g</sup> *He*  
*was called by the free Grace of God from a State of*  
*Idolatry, and he believed on him, who justifieth the*  
*ungodly; and this Faith was counted to him for Right-*  
*eousness.* <sup>h</sup> But he immediately obeyed the heavenly  
Call. He forsook the Idolatrous Practices of his  
Fathers, and walked before God, <sup>i</sup> *and obeyed his*  
*Voice, and kept his Charge, his Commandments, his*  
*Statutes, and his Laws.* <sup>k</sup> *And he commanded his*  
*Children, and his Household after him, to keep the*  
*Way of the Lord, to do Justice and Judgment.* And  
his Virtue was able to stand the severest Trials.  
<sup>l</sup> When called upon to offer up *his only-begotten Son*,

<sup>d</sup> 1 Joh. ii. 1, 2.

<sup>e</sup> Rom. v. 1, 2.

<sup>f</sup> iv. 1, &c.

Jam. ii. 21, &c.

<sup>g</sup> Josh. xxiv. 2.

<sup>h</sup> Gen. xii. 1, &c.

<sup>i</sup> xxvi. 5.

<sup>k</sup> xviii. 19.

<sup>l</sup> xxii. 1, &c.

SERM. he obeyed; <sup>m</sup> and thus *Faith wrought with his Works,*  
 IX. *and by Works was Faith made perfect.* Let us imi-  
 tate both the *Faith*, and the *Obedience* of *Abraham*;  
 and God will be to us, as he was to him, <sup>n</sup> *our Shield,*  
*and our exceeding great Reward.* We shall be *justi-*  
*fied* before God, and received into his *Favour* and  
*Friendship.* Our sincere, but imperfect *Obedience*  
 shall be accepted: ° Our *Iniquities forgiven,* and  
 our *Sins covered.* <sup>p</sup> And *having Peace with God*  
*through our Lord Jesus Christ,* we shall *rejoice in*  
*Hope of the Glory of God:* And when he shall ap-  
 pear in his Kingdom, <sup>q</sup> we shall through him *re-*  
*ceive the End of our Faith, even the Salvation of our*  
*Souls.*

<sup>m</sup> Jam. ii. 22.

<sup>n</sup> Gen. xv. 1.

° Rom. iv. 7.

<sup>p</sup> i. 2.

<sup>q</sup> i Pet. i. 9.

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## SERMONS X, XI.

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The Excellency of the Jewish Law  
vindicated.

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DEUT. IV. 5, &c.

*Behold, I have taught you Statutes, and Judgments, even as the Lord my God commanded me, that ye should do so in the Land, whither ye go to possess it. Keep therefore and do them, for this is your Wisdom, and your Understanding in the Sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation is a wise and understanding People. For what Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all Things that we call upon him for? And what Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law, which I set before you this Day?*

**S**OME Writers have affected to speak with SERM.  
great Contempt of the Jews, and their Law. X, XI.

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And some Christian Divines have sometimes  
spoken too slightly of the Mosaical Law. While



S E R M. they have been labouring to establish the superior  
 X, XI. Excellence of the *Christian* Revelation, they have  
 thrown out Terms of Reproach against the *Jewish*  
 Dispensation. But the *Scripture* affords no Coun-  
 tenance to such Kind of Doctrine. As the *Christian*  
 and *Jewish* Revelation both came from the same  
 God, so are they both highly worthy of him, both  
 excellent in their Kind. And so they are constantly  
 represented in *Scripture*. In the Words before us  
*Moses* sets forth the Excellence of his *Law* in the  
 highest Terms. He not only asserts here in the  
 fullest and strongest Manner the *Righteousness* of  
 these *Statutes and Judgments*, but affirms it to be  
 visible and notorious to all Mankind, in the Sight  
 of the Nations, who would hear all these *Statutes*, and  
 say, Surely this great Nation is a wise and understand-  
 ing People. To the same Purpose speaks *Nebuchadnezzar*  
 — <sup>a</sup> Thou camest down also upon Mount Sinai, and  
 spakest with them from Heaven, and gavest them right  
*Judgments*, and true *Laws*, good *Statutes and Com-*  
*mandments*. The like Testimony bears the *Psalms*  
 to the Excellence of God's *Laws* — <sup>b</sup> The *Law* of  
 the Lord is perfect, converting the Soul: The Testimony  
 of the Lord is pure, making wise the simple. The  
*Statutes of the Lord are right, rejoicing the Heart:*  
*The Commandment of the Lord is pure, enlightening the*  
*Eyes. The Fear of the Lord is clean, enduring for-*  
*ever: The Judgments of the Lord are true, and right-*

<sup>a</sup> Neh. ix. 13.<sup>b</sup> Psal. xix. 7, &c.

eous altogether. And again — *‘Thy Word is very pure; therefore thy Servant loveth it. Thy Righteous-* SERM;  
X, XI.  
*ness is an everlasting Righteousness, and thy Law is the Truth.* In another Psalm he boasts of the Privileges, which God had bestowed upon his peculiar People — *‘He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation.* Lastly, God himself thus speaks by his Prophet Ezekiel — *‘Wherefore I caused them to go forth out of the Land of Egypt, and brought them into the Wilderiness. And I gave them my Statutes, and shewed them my Judgments, which if a Man do, he shall even live in them.* We do indeed read afterwards — *‘Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not live* — which some have unaccountably applied to the Law of Moses; whereas the very next Verse plainly shews that it is to be understood of the Idolatries, into which God suffered them to fall, and their causing to pass through the Fire all that openeth the Womb. These their Abominations are plainly here opposed to the Law of Moses: These were Statutes that were not good, and Judgments, whereby they should not live: These God, by an usual Hebraism, is said to give them, because he suffered them to fall into them. Accordingly, God is, in the next Verse, said to have polluted them

<sup>c</sup> Psal. cxix. 140.

<sup>d</sup> Psal. cxlviii. 19, 20.

<sup>e</sup> Ezek. xx. 10, 11.

<sup>f</sup> Ib. 25. Vid. Lowth Comment.

SERM. *in their own Gifts.* But the Law, which God gave  
 X, XI. them in the Wilderness, consisted of *Statutes and*  
*Judgments, which were good, and which if a Man*  
*do, he shall even live in them.*

But the *Law of Moses* will best speak for itself.  
 It was the avowed Design of the Law to teach the  
*Israelites* that there is *one only God*, and to secure  
 them from that *Polytheism*, and *Idolatry*, which pre-  
 vailed among all the Nations round about them.—

<sup>s</sup> *Hear, O Israel, saith Moses, the Lord our God is*  
*one Lord.* Again—<sup>h</sup> *The Lord he is God in Heaven*  
*above, and upon the Earth beneath; there is none else*

<sup>i</sup> And the first Commandment required them to  
*have no other Gods besides him.* *Idolatry*, or the  
 Worship of any other Gods but the *one Supreme*  
*God*, was prohibited under the severest Penalties.

<sup>k</sup> They were strictly required *not to bow down to*  
*the Gods of the Heathen Nations, nor serve them, nor*  
*so much as to make mention of their Names.* <sup>l</sup> The  
 Law punished *Idolatry* with Death; <sup>m</sup> and de-  
 nounced the Curse of God, and utter Destruction  
 against all those who *went after other Gods.* <sup>n</sup> The  
*Pentateuch* begins with an Account of the Creation  
 of the World by the One God, who in the Beginning  
 created the Heaven and the Earth. <sup>o</sup> He said, Let

<sup>s</sup> Deut. vi. 4.

<sup>h</sup> iv. 39.

<sup>i</sup> Exod. xi. 3.

<sup>k</sup> Exod. xxiii. 24.

<sup>l</sup> Deut. xiii. 6, &c.

<sup>m</sup> vi. 14.

xi. 28. xxviii. 14, &c.

<sup>n</sup> Gen. i.

<sup>o</sup> This is quoted by Longinus de Sublim. Cap. xxviii. who



there be Light, and there was Light. He made the SERM.  
 Beast of the Earth, and the Fowls of the Air, and X, XI.  
 every living Creature, that moveth upon the Earth, or  
 in the Waters. And at last he created Man in his  
 own Image, after his own Likeness; and gave him  
 Dominion over every living Thing that moveth upon  
 the Earth. This One God is described as necessarily  
 existent — *I AM THAT I AM* — is his Name.  
 ' He is called the Almighty God; ' God of Gods, and  
 Lord of Lords, a great God, a mighty, and a terrible.  
 ' Who is like unto thee, O Lord, amongst the Gods?  
 Who is like thee, glorious in Holiness, fearful in Praises,  
 doing Wonders? ' He is called the most High God,  
 the Possessor of Heaven and Earth: " He killeth,  
 and maketh alive, he woundeth and he healeth; nei-  
 ther is there any that can deliver out of his Hand :  
 " He gives us the Rain in its due Season, and sends  
 Grass in our Fields : And again, he shuts up the Hea-  
 ven that there be no Rain, and that the Land yield not  
 her Fruit. \* He is the God of the Spirits of all Flesh :  
 ' He is the Shield, and exceeding great Reward  
 of his faithful Servants: " He is with them, and

brings this as a Proof that the Lawgiver of the Jews was no  
 ordinary Writer — *ἀνὴρ ἰσχυρὸς* — but rightly understood, and pro-  
 perly expressed the Power and Majesty of God.

- ' Exod. iii. 14.      ' Gen. xvii. 1.      ' Deut. x. 17.  
 ' Exod. xv. 11.      ' Gen. xiv. 22, &c.      " Deut.  
 xxxii. 39.      " Deut. xi. 14, &c.      \* Num. xvi. 22:  
 ' Gen. xv. 1.      " xxviii. 15, 20.

**SERM.** *keeps them in all Places whither they go; and gives*  
**X, XI.** *them Bread to eat, and Raiment to put on. He go-*  
*verneth all Events, <sup>a</sup> and when Men design Evil,*  
*he meaneth and turneth it unto Good. The whole*  
*History of the Pentateuch is an History of God's*  
*providential Dispensations, his Love, and Care of*  
*his faithful Servants, and his constant Superin-*  
*tendance over them; and ascribes all Events, as*  
*well natural, as miraculous, to God's Providence.*  
*Abraham, Isaac, and Jacob, and Moses, called upon*  
*the Lord, and he heard them; and he was with them*  
*in all Places whither they went. The History of*  
*Joseph sets before us a beautiful and instructive*  
*Example of God's providential Designs brought*  
*about by natural Causes. <sup>b</sup> The Lord is represented*  
*as God in Heaven above, and upon the Earth beneath:*  
<sup>c</sup> *He is the eternal and everlasting God: <sup>d</sup> He*  
*lifteth up his Hand, and saith, I live for ever. <sup>e</sup> God*  
*is not a Man, that he should lie, nor the Son of Man,*  
*that he should repent. <sup>f</sup> His Work is perfect, for all*  
*his Ways are Judgment; a God of Truth, and without*  
*Iniquity; just and right is he. <sup>g</sup> He is the Judge of*  
*all the Earth: <sup>h</sup> He regardeth not Persons, nor taketh*  
*Reward: <sup>i</sup> He is an holy God; <sup>k</sup> the faithful God,*  
*which keepeth Covenant and Mercy with them that*

<sup>a</sup> Gen. i. 20.<sup>b</sup> Deut. iv. 39.<sup>c</sup> Gen. xxi. 33.

Deut. xxxiii. 27.

<sup>d</sup> xxxii. 40.<sup>e</sup> Num. xxiii. 19.<sup>f</sup> Deut. xxxii. 4, &c.<sup>g</sup> Gen. xviii. 25.<sup>h</sup> Deut.

x. 17.

<sup>i</sup> Lev. xix. 2.<sup>k</sup> Deut. vii. 9.

love him, and keep his Commandments. <sup>1</sup> The Lord is SERM.  
X, XI.  
nigh unto his People in all Things that they call upon  
him for. <sup>m</sup> When they cry unto him, he hears their  
Voice, and looks on their Affliction. <sup>n</sup> To him belong-  
eth Vengeance and Recompence. The Lord shall judge  
his People: <sup>o</sup> He will not justify the wicked, <sup>p</sup> and by  
no Means clear the guilty: But he is merciful, and  
gracious, long-suffering, and abundant in Goodness and  
Truth, forgiving Iniquity, and Transgression, and Sin.

This is the grand and beautiful Representa-  
tion, which Moses has given us of the Divine Be-  
ing and Perfections. What has hitherto been ad-  
vanced has been extracted only from his Writings.  
But it pleased God from Time to Time to raise up  
among the Jews Prophets, and inspired Writers.  
Their Writings are also Part of the Jewish Revela-  
tion, and make up their Canon of Scripture. In  
them the Divine Attributes and Perfections are (if  
possible) still more plainly and fully set forth.  
<sup>q</sup> They teach us that the Lord is God alone of all the  
Kingdoms of the Earth; that he made Heaven and  
Earth; <sup>r</sup> that he is the First, and he is the Last, and  
besides him there is no God; <sup>s</sup> that by the Word of the  
Lord were the Heavens made, and all the Host of  
them by the Breath of his Mouth; <sup>t</sup> he spake the Word,  
and they were made, he commanded, and they were

<sup>1</sup> Deut. iv. 7.

<sup>m</sup> xxvi. 7.

<sup>n</sup> xxxii. 35, 36.

<sup>o</sup> Exod. xxiii. 7.

<sup>p</sup> xxxiv. 6, 7.

<sup>q</sup> If. xxxvii. 16.

<sup>r</sup> xlv. 6.

<sup>s</sup> Psal. xxxiii. 6.

<sup>t</sup> Psal. cxlviii. 5.

created.



SERM. created. <sup>u</sup> *He is the Lord alone, he made Heaven, the*  
 X, XI. *Heaven of Heavens, with all their Host; the Earth,*  


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*and all Things that are therein; the Seas, and all that*  
*is therein; and he preserveth them all; and the Host*  
*of Heaven worshippeth him. The Supreme God is in*  
*these sacred Writings distinguished by the Name of*  
*Jehovah, which signifies necessary Existence; by the*  
*Title of the Almighty, the Most High.* <sup>w</sup> *We are told*  
*that the World is his, and the Fulness thereof.* <sup>x</sup> *In*  
*his Hand is the Soul of every living Thing, and the*  
*Breath of all Mankind.* <sup>y</sup> *His is the Greatness, and*  
*the Power, and the Glory, and the Victory, and the*  
*Majesty; for all that is in the Heaven, and in the*  
*Earth, is his; his is the Kingdom, and he is exalted as*  
*Head above all: Both Riches and Honour come of him;*  
*and he reigneth over all.* <sup>z</sup> *The Pillars of the Earth*  
*are the Lord's; and he hath set the World upon them.*  
<sup>a</sup> *He ruleth in the Kingdom of Men, and giveth it to*  
*whomsoever he will.* <sup>b</sup> *He changeth the Times, and the*  
*Seasons: He removeth Kings, and setteth up Kings.*  
<sup>c</sup> *He causeth the Vapours to ascend from the Ends of the*  
*Earth: He maketh Lightnings with Rain, and bring-*  
*eth forth the Wind out of his Treasures.* <sup>d</sup> *Fire and*  
*Hail, Snow and Vapour, and stormy Wind, fulfil his*  
*Word.* <sup>e</sup> *He is the true God, the living God, an ever-*

<sup>u</sup> Neh. ix. 6.<sup>w</sup> Psal. l. 12.<sup>x</sup> Job xii. 10.<sup>y</sup> 1 Chron. xxix. 11, 12.<sup>z</sup> 1 Sam. ii. 8.<sup>a</sup> Dan.

iv. 32.

<sup>b</sup> ii. 21.<sup>c</sup> Jer. x. 13.<sup>d</sup> Psal. cxlviii. 8.<sup>e</sup> Jer. x. 10.*lasting*

lasting King. <sup>f</sup> He is the high and lofty one, that in-  
habiteth Eternity. <sup>g</sup> Before the Mountains were brought  
forth, or the Earth and the World were formed,  
even from everlasting to everlasting he is God. <sup>h</sup> He  
is the Lord; he changeth not. <sup>i</sup> The Earth and the  
Heavens shall perish, but he shall endure: He is the  
same, and his Years shall have no End. <sup>k</sup> Heaven is  
his Throne, and Earth is his Foot-stool. <sup>l</sup> Am I a God  
at Hand, saith the Lord, and not a God afar off?  
Can any hide himself in secret Places that I shall not  
see him? saith the Lord: Do not I fill Heaven and  
Earth? <sup>m</sup> He is about our Path (saith the Psalmist),  
and about our Bed, and spieth out all our Ways.—Whi-  
ther shall I go then from thy Spirit? Or whither shall  
I go then from thy Presence? If I climb up into Hea-  
ven, thou art there; if I go down to Hell, thou art  
there also.—Yea the Darknes is no Darknes with  
thee; the Darknes and Light to thee are both alike.  
<sup>n</sup> The Eyes of the Lord are in every Place, beholding  
the Evil and the Good. <sup>o</sup> His Eyes are upon the Ways  
of Man; and he seeth all his Goings. There is no  
Darknes, nor Shadow of Death, where the Workers  
of Iniquity may hide themselves. <sup>p</sup> He understandeth  
our Thoughts afar off:—Nor is there a Word in our

SERM.  
X, XI.

<sup>f</sup> Is. lvii. 15.

<sup>g</sup> Psal. xc. 2.

<sup>h</sup> Mal. iii. 6.

<sup>i</sup> Psal. cii. 26, 27.

<sup>k</sup> Is. lxvi. 1.

<sup>l</sup> Jer. xxiii.

23, 24.

<sup>m</sup> Psal. cxxxix. 3, &c.

<sup>n</sup> Prov. xv. 3.

<sup>o</sup> Job xxxiv. 21.

<sup>p</sup> Psal. cxxxix. 2, 4.

Tongue,

SERM. *Tongue, but he knoweth it altogether.* <sup>a</sup> *He searcheth*  
 X, XI. *all Hearts, and understandeth all the Imaginations of*  
*the Thoughts.* <sup>r</sup> *He only knoweth the Hearts of all the*  
*Children of Men.* His Understanding is infinite:  
 He sees at once Things past, present, and to come,  
<sup>s</sup> *declaring the End from the Beginning, and from an-*  
*cient Times the Things that are not yet done.* <sup>t</sup> *And*  
*in this the true God is distinguished from all the*  
*Gods of the Heathen, that he is able to shew the*  
*Things that are to come hereafter, and to shew what*  
*shall happen.* <sup>u</sup> *He is mighty in Strength and Wisdom:*  
<sup>w</sup> *Wonderful in Counsel, excellent in working.* <sup>x</sup> *He*  
*taketh the wise in their own Craftiness.* <sup>y</sup> *He turneth*  
*wise Men backward, and maketh their Knowledge*  
*foolish.* <sup>z</sup> *For there is no Wisdom, nor Understanding,*  
*nor Counsel against the Lord.* <sup>a</sup> *He can do every Thing;*  
<sup>b</sup> *and there is nothing too hard for him.* <sup>c</sup> *In his Hand*  
*there is Power and Might, so that none is able to*  
*withstand him.* <sup>d</sup> *The Lord is righteous in all his Ways,*  
*and holy in all his Works.* <sup>e</sup> *There is none holy as the*  
*Lord.* <sup>f</sup> *God will not do wickedly, neither will the Al-*  
*mighty pervert Judgment.* <sup>g</sup> *He is of purer Eyes than to*  
*behold Evil, and cannot look on Iniquity.* <sup>h</sup> *He is called*

<sup>a</sup> 1 Chron. xxviii. 9.      <sup>r</sup> 1 Kings viii. 39.      <sup>s</sup> If.  
 xlv. 10.      <sup>t</sup> xli. 22, 23.      <sup>u</sup> Job xxxvi. 5.  
<sup>w</sup> If. xxviii. 29.      <sup>x</sup> Job v. 13.      <sup>y</sup> If. xlv. 25.  
<sup>z</sup> Prov. xxi. 30.      <sup>a</sup> Job xlii. 2.      <sup>b</sup> Jer. xxxii. 17.  
<sup>c</sup> 2 Chron. xx. 6.      <sup>d</sup> Psal. cxlv. 17.      <sup>e</sup> 1 Sam. ii. 2.  
<sup>f</sup> Job xxxiv. 12.      <sup>g</sup> Hab. i. 13.      <sup>h</sup> If. lxxv. 16.



the God of Truth. <sup>1</sup> His Counsels of old are Faithful- SERM.  
X, XI.  
ness and Truth. <sup>2</sup> He will ever be mindful of his Co-  
venant; — the Works of his Hands are Verity, and  
Judgment. <sup>3</sup> The Lord is gracious, and full of Com-  
passion; slow to Anger, and of great Mercy. He is  
good to all; and his tender Mercies are over all his  
Works. — He openeth his Hand, and satisfieth the De-  
sire of every living Thing. <sup>4</sup> He is a Father of the  
fatherless, and a Judge of the Widows; <sup>5</sup> and deli-  
vereth the poor and needy from him that spoileth him.  
<sup>6</sup> Like as a Father pitieth his Children, so the Lord  
pitieth them that fear him. <sup>7</sup> The Eyes of the Lord are  
over the Righteous, and his Ears are open unto their  
Prayers. <sup>8</sup> He is nigh unto all them that call upon him,  
to all that call upon him in Truth. He will fulfil the  
Desire of them that fear him; he will also bear their  
Cry, and will save them. <sup>9</sup> He is good, and ready to  
forgive. <sup>10</sup> If the Wicked forsake his Way, and return  
unto the Lord, he will have Mercy upon him, and  
will abundantly pardon. <sup>11</sup> He retaineth not his Anger  
for ever, because he delighteth in Mercy. <sup>12</sup> But though  
he is slow to Anger, he will not acquit the Wicked.  
<sup>13</sup> To him belongeth Vengeance; <sup>14</sup> and he will render  
to every Man according to his Works. <sup>15</sup> Righteous is

<sup>1</sup> Is. xxv. 1.

<sup>2</sup> Psal. cxi. 5, 7.

<sup>3</sup> cxlv. 8, &c.

<sup>4</sup> Psal. lxviii. 5.

<sup>5</sup> xxxv. 10.

<sup>6</sup> ciii. 13.

<sup>7</sup> xxxiv. 15.

<sup>8</sup> cxlv. 18, 19.

<sup>9</sup> lxxxvi. 5.

<sup>10</sup> Is. lv. 7. <sup>11</sup> Mic. vii. 18. <sup>12</sup> Nah. i. 3. <sup>13</sup> Psal. xciv. 1.

<sup>14</sup> Prov. xxiv. 12. <sup>15</sup> Psal. cxix. 137.

SERM. *the Lord, and upright are his Judgments.* <sup>z</sup> *There is*  
 X, XI. *no Iniquity with the Lord our God, nor Respect of*  
*Persons, nor taking of Gifts.* Lastly, <sup>a</sup> *though great*  
*is the Lord, and greatly to be praised, yet his Greatness*  
*is unsearchable.* <sup>b</sup> *Lo, these are Parts of his Ways,*  
*(saith Job), but how little a Portion is heard of him?*  
*But the Thunder of his Power who can understand?*  
<sup>c</sup> *As the Heavens are higher than the Earth, (saith*  
*God himself), so are my Ways higher than your Ways,*  
*and my Thoughts than your Thoughts.* I must indeed  
 quote to you no small Part of the *Old Testament*,  
 were I to produce every thing relating to the Na-  
 ture and Perfections of the *Deity*. What has been  
 said may, I hope, be sufficient to convince you of  
 the Excellence of the *Jewish Revelation* in this  
 Respect.

Our Duty to *God* is there set forth in a Manner  
 suitable to the Idea therein given of his Perfections.  
<sup>d</sup> What our *Saviour* calls *the first and great Command-*  
*ment* is there delivered with a Solemnity suitable to  
 it's Importance. — <sup>e</sup> *Hear, O Israel, The Lord our*  
*God is one Lord. And thou shalt love the Lord thy*  
*God with all thine Heart, and with all thy Soul, and*  
*with all thy Might.* <sup>f</sup> *Take good heed unto yourselves,*  
*(saith Joshua), that ye love the Lord your God.* <sup>g</sup> *O*  
*love the Lord, all ye his Saints (saith the Psalmist).*

<sup>z</sup> 2 Chron. xix. 7.    <sup>a</sup> Psal. cxlv. 3.    <sup>b</sup> Job xxvi. 14.  
<sup>c</sup> Is. lv. 9.    <sup>d</sup> Matt. xxii. 37, 38.    <sup>e</sup> Deut. vi. 4, 5.  
<sup>f</sup> Josh. xxiii. 11.    <sup>g</sup> Psal. xxxi. 23.

The Fear of God is as strictly required; and such a SERM.  
X, XI.  
Fear, as would induce them to keep God's Com-  
mandments — <sup>a</sup> *Thou shalt fear thy God, and serve him*  
(saith Moses). <sup>i</sup> *Fear God, (saith the Preacher), and keep*  
*his Commandments; for this is the whole of Man.*  
Abraham, Isaac, and the Elders, are represented as  
<sup>\*</sup> *fearing God; <sup>i</sup> believing in him, trusting in his Pro-*  
*misses, and obeying his Voice. <sup>m</sup> Solomon exhorts Men*  
*to trust in the Lord with all their Heart. <sup>n</sup> Blessed is*  
*the Man (saith the Prophet) that trusteth in the Lord,*  
*and whose Hope the Lord is. The Psalmist on every*  
Occasion expresses his firm Trust in God, and  
Faith in his Promises — <sup>o</sup> *In God (saith he) I have*  
*put my Trust; I will not fear what Flesh can do unto*  
*me. And again — <sup>p</sup> My Soul, wait thou only upon God;*  
*for my Expectation is from him. He only is my Rock,*  
*and my Salvation: He is my Defence, I shall not be*  
*moved. In God is my salvation, and my Glory; the*  
*Rock of my Strength, and my Refuge is in God. Trust*  
*in him at all Times, ye People. Obedience to all*  
God's Commandments is strongly insisted on  
throughout the Old Testament; and (what seems  
peculiar to the Jewish Law), all Moral Duties are  
enforced on this Principle — <sup>q</sup> *I am the Lord your*  
God. We have in Job the greatest Example of Pa-

<sup>a</sup> Deut. vi. 13.    <sup>i</sup> Eccles. xii. 13.    <sup>\*</sup> Gen. xxii. 12.  
xxi. 42.    xlii. 18.    <sup>i</sup> xv. 6.    xxii. 18.    xxvi. 5.  
<sup>m</sup> Prov. iii. 5.    <sup>n</sup> Jer. xvii. 7.    <sup>o</sup> Psal. lvi. 4.  
<sup>p</sup> lxii. 5, &c.    <sup>q</sup> Lev. xix. 3, &c.

tience,



SERM.  
X, XI.

tience, and Resignation to God's Will.—*'The Lord gave, (saith he), and the Lord hath taken away; blessed be the Name of the Lord. And again—' Shall we receive Good at the Hand of God, and shall we not receive Evil? And Solomon teaches the same good Lesson—' My Son, despise not the Chastening of the Lord; neither be weary of his Correction. For whom the Lord loveth he correcteth, even as a Father the Son, in whom he delighteth. "*The Israelites were required to walk humbly with their God; and are taught that the Sacrifices of God are a broken Spirit; *" and that a broken and contrite Heart God will not despise. Not merely an external Service, but the internal Worship of a pure Heart was required of them. —<sup>x</sup> Offer unto God, not Sacrifice, but Thanksgiving, and pay thy Vows unto the Most High. <sup>y</sup> The Sacrifice of the Wicked is an Abomination unto the Lord; but the Prayer of the Upright is his Delight. <sup>z</sup> Give the Lord the Glory due unto his Name: Worship the Lord in the Beauty of Holiness. We have already seen how strictly all Idolatry was prohibited by the Mosaical Law; and the same Doctrine is taught by all the Prophets. The one God was the sole and constant Object of their Worship: To him they gave all Honour, Glory, and Praise: To him alone they offered their Prayers; and to him they re-*

<sup>r</sup> Job i. 21.

<sup>s</sup> ii. 10.

<sup>t</sup> Prov. iii. 11, 12.

<sup>u</sup> Mic. vi. 8.

<sup>w</sup> Psal. li. 17.

<sup>x</sup> 1. 14.

<sup>y</sup> Prov.

xv. 8.

<sup>z</sup> Psal. xxix. 2.

turned Thanks as the Giver of all good Things. SERM. X, XI.  
And him they worshipped, not under the vain Representation of an Image, or Idol; but in a manner

suitable to his spiritual Nature, and transcendent Majesty. To the *one God* alone, *Abraham*, *Isaac*, and *Jacob*, *Moses*, *Samuel*, and the *Prophets*, offered their Prayers; and he heard them. The whole Book of *Psalms* consists of Prayers, and Praises, offered to the *one true God*. <sup>a</sup>*I will call upon God (saith David) and the Lord shall save me.* And again—<sup>b</sup>*O thou that bearest Prayer, unto thee shall all Flesh come.* The whole Service of the *Tabernacle*, and *Temple*, was directed to the *One God*. <sup>c</sup>*At the Dedication of the Temple, Solomon offered up a solemn Prayer to Jehovah the God of Israel, to whom there was no God like in Heaven above, or on Earth beneath.* Him he besought to have Respect unto the Prayers and Supplications, which should be there offered, and to *bear in Heaven his Dwelling-place*. <sup>d</sup>*And God appeared to him, and assured him that he had heard his Prayer, and that his Eyes should be open, and his Ears attent unto the Prayer, that should be made in that Place.*

These are the Doctrines taught, and these the Duties enjoined in the *Law of Moses*, and throughout the whole *Old Testament*. May we not then justly ask in the Words of *Moses* in my Text—

<sup>a</sup> Psal. lv. 16.

<sup>b</sup> lxv. 2.

<sup>c</sup> 1 Kings viii. 22, &c.

<sup>d</sup> 2 Chron. vii. 12, &c.

**SERM.** *What nation is there so great, that hath Statutes, and*  
**X, XI.** *Judgments so righteous, as all this Law, which God*  


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*set before the Children of Israel? Where among the*  
*Philosophers will you find such sublime, and ami-*  
*able Notions of the divine Nature, and Attri-*  
*butes? Where will you find the Duties of Reli-*  
*gion taught in such Purity, and Perfection? Can*  
*you find such an excellent System of Religion any*  
*where among the Nations? Or can you select such*  
*a System from all their Writings put together?*  
*Add to this the perfect Agreement, and Harmony,*  
*between all the Writers of the Old Testament. We*  
*find the same Notions of the Supreme Being uni-*  
*formly therein taught from the Beginning to the*  
*End. But Idolatry, and Polytheism, had overspread*  
*the whole World besides. Image-Worship pre-*  
*vailed almost every where; and their Idols were*  
*worshipped with the most ridiculous, obscene, and*  
*cruel Rites. Many excellent things are spoken of*  
*God by some of the Philosophers; but yet we can-*  
*not but complain that the Divine Nature and At-*  
*tributes are very rarely, and superficially touched*  
*on in their Writings; and those excellent Truths,*  
*which they taught, obscured, and blended with*  
*many Errors, and Superstitions, and delivered*  
*with much Unsteadiness, and Uncertainty. • Ci-*  
*cero, though he owns the Question concerning the*  
*Divine Nature to be a very necessary and impor-*

• *De Natura Deorum. Lib. i. sub initio.*



tant one, yet at the same time confesses that it is S E R M. 2  
 a very difficult and obscure one; and that there X, XI.  
 was such a Disagreement herein among the Philo-  
 sophers, that it was no easy Matter even to reckon  
 up their Opinions. And how ignorant the Gene-  
 rality of them were in this important Point, and  
 what strange Notions some of them entertained of  
 the *Divine Being*, may be seen in the same Writer.  
 The Duties owing from Men to *God* are no where,  
 as far as I know, particularly set forth in any of their  
 Writings. *Cicero*, and *Aristotle*, have both of them  
 left us a good System of *Ethicks*; but these Du-  
 ties they have both of them wholly omitted.  
 Some Philosophers denied the Being of a *God*;  
 others denied his *Providence*; and *Polytheism* was  
 taught, and practised, by the best, and wisest of  
 them. The *golden Verses of Pythagoras* begin with  
 recommending *Polytheism*, and *Idolatry*. ' *Socrates*,  
 justly called the wisest of Men, lived and died,  
 in the avowed Profession, and Practice of *Idolatry*.  
 In the mean time, among the common People,  
 Ignorance, Superstition, and gross *Idolatry*, every  
 where prevailed. So that the whole Earth seems  
 to have been in the Condition of the Land of  
*Egypt*, \* involved in *thick Darkness*, while the  
*Children of Israel* alone had *Light in their Dwellings*.

<sup>†</sup> Vid. *Platonis Phædonem*, & *Apolog. Socrat.*

<sup>\*</sup> Exod. x. 22, 23.

**SERM.** But perhaps it may be said, that the Account  
**X, XI.** I have given of the *Jewish Law* is a partial one; that, though the moral Part of that *Law* may be good and excellent, yet the other Parts of it may be liable to just Exceptions. Is not *God* therein represented as a partial Being, *the God of the Jews only*, favourable to them alone, and neglecting all the rest of Mankind? And did not the *Jews* learn from hence to be vain, and conceited of their own Privileges, while they despised, and hated all the World besides? And what shall we say to the intolerable Burden of useless Ceremonies enjoined in their *Law*, which the *Apostle* himself authorizes us to call <sup>b</sup> *a Yoke of Bondage*, <sup>i</sup> *carneal Ordinances*, <sup>k</sup> *weak and beggarly Elements*? Did not these naturally tend to lead Men to a Dependence on an outward Shew of Religion, while real Virtue and Piety were neglected? This Point will be best cleared up by considering the End and Design of the *Mosaical* Institution. *Idolatry* and Superstition had overspread the Face of the whole World; and a pompous and ceremonious Religion every where prevailed. *God* had from the Beginning decreed, and promised to manifest his *Son* in due Time, and by him to make a perfect Revelation of his Will to Mankind. But *God* thought fit to make this Revelation by De-

<sup>b</sup> Gal. v. 1.<sup>i</sup> Heb. ix. 10.<sup>k</sup> Gal. iv. 9.

grees. <sup>1</sup> Before he sent his *Son* into the World, S E R M. X, XI.  
 he sent his Servants, *Moses* and the *Prophets*, in order to give a Check to, and shew his Abhorrence of the *Idolatry* and Superstition, which had over-run the World. And to this End he chose out a particular Nation, with whom he entered into a special Covenant, and among whom he established a Constitution of a peculiar Kind, the fundamental Principle of which was the acknowledgment and Adoration of the *one true and living God*. This Nation was kept distinct from all others by peculiar Rites and Usages. Such Distinction was necessary to preserve them from *Idolatry*; and such Rites were adapted to those particular Times, and to the Genius of that People, who were fond of a pompous, and ceremonious Worship. The Use and Design of each particular Ceremony, we cannot at this Distance of Time fully ascertain. But some of them plainly appear to have been established in Opposition to the idolatrous Customs of the *Egyptians*, and other *Heathen* Nations: Others seem to have been borrowed from their Customs, but applied to the Worship of the *true God*. All of them were designed to preserve the People from *Idolatry*. And the History of this People, the Vengeance executed by them on Idolatrous Nations, the won-

<sup>1</sup> See all this more fully proved by Mr. *Lowman*, in his *Rational of the Ritual of the Hebrew Worship*.



SERM. derful Works of God wrought among them, and  
 X, XI. the Excellency of their Laws and Constitutions,  
 could not but awaken the Attention of the rest of  
 Mankind, and hold forth a Light to the *Heathen*  
 World. But God had still a farther Design in the  
*Mosaical* Institution. It was designed to prepare  
 the Way for the more perfect Dispensation, which  
 was to succeed it. Its Rites and Ceremonies pre-  
 figure, and set forth the Coming of *our Lord Jesus*  
*Christ*<sup>m</sup>, who was *the End of the Law*, and who is  
 pointed out, and referred to, through every Part  
 of the *Old Testament*. <sup>n</sup> *The Law was their School-*  
*master to bring them unto Christ*. And though the  
*Elements* which it taught were *weak and poor* in  
 respect of the more compleat System, which was  
 afterwards to take Place, yet they were excellent  
 in their Kind, and wisely adapted to the Exigen-  
 cies of those Times. Instead therefore of cen-  
 suring the Divine Dispensations, let us rather  
 adore the Wisdom and Goodness of God, who  
 revealed himself *at sundry Times, and in divers*  
*Manners*, in such Sort as Men were able to bear.  
 The Law, though not absolutely perfect, had a  
 Perfection suitable to its Kind and Design; it was  
 adapted to the Genius of the People to whom it  
 was given, and admirably calculated to keep them  
 a People distinct from the rest of Mankind, and  
 prevent their being involved in the *Idolatries* com-

<sup>m</sup> Rom. x. 4.<sup>n</sup> Gal. iii. 24.

mon among other Nations. And it was at the same Time ordained to presignify good Things to come, and to bear a strong Attestation to the Truth of the *Christian Religion*. These were surely good Ends, and worthy a wise and good God. If God then chose *Israel* for his *peculiar People*, it was because all the rest of the World was immersed in *Idolatry* and *Superstition*. Nor did he thereby cease to be the God of the Gentiles. ° He left not himself without Witness amongst them; he did them good, and gave them Rain from Heaven, and fruitful Seasons. ° And his eternal Power, and Godhead, was manifested to them by the Works of his Creation. He was also at all Times ready to receive those who turned from their *Idolatries*, and became Profelytes to the true Religion. ° And he had prepared his Son a Ransom for all, to be testified in due Time. The Jews might indeed take Occasion from hence to value themselves, and despise others: But their Law gave them no Encouragement, or Pretence so to do; but just the contrary. And as to their Ceremonial Law, they were all along taught, both by *Moses* and their *Prophets*, that true Religion did not consist in such external Observances. † Circumcise the Foreskin of your Heart — said *Moses* to them. And again — † The Lord thy God will circumcise thine Heart, and

° Acts xiv. 7.

° Rom. i. 19, 20.

° 1 Tim. ii. 6.

† Deut. x. 16.

° xxx. 6.

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X, XI.

*the Heart of thy Seed, to love the Lord thy God with all thine Heart, and with all thy Soul; that thou mayest live. The like Doctrine taught Samuel—<sup>1</sup> Hath the Lord as great Delight in Burnt-Offerings, and Sacrifices, as in obeying the Voice of the Lord? Behold to obey is better than Sacrifice, and to hearken than the Fat of Rams. <sup>2</sup> Thou desirest not Sacrifice, (saith David), else would I give it: Thou delightest not in Burnt-offering. The Sacrifices of God are a broken Spirit: A broken and a contrite Heart, O God, thou wilt not despise.—<sup>3</sup> To do Justice and Judgment (saith Solomon) is more acceptable to the Lord than Sacrifice. Isaiah speaks very fully to the same Purpose — <sup>4</sup> To what Purpose is the Multitude of your Sacrifices unto me? saith the Lord: I am full of the Burnt-Offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He Goats, &c.—Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, relieve the oppressed, judge the Fatherless, plead for the Widow. Thus also speaks Jeremiah — <sup>5</sup> Thus saith the Lord of Hosts, the God of Israel, Amend your Ways, and your Doings, and I will cause you to dwell in this Place. Trust ye not in lying Words, saying, the Temple of the Lord, the Temple of the Lord. <sup>6</sup> I desired Mercy, and not*

<sup>1</sup> 1 Sam. xv. 22.

<sup>2</sup> Psal. li. 16, 17.

<sup>3</sup> Prov. xxi. 3.

<sup>4</sup> H. i. 11, &c.

<sup>5</sup> Jer. vii. 3, 4.

<sup>6</sup> Hof. vi. 6.

*Sacrifice,*



Sacrifice, (saith God by the Prophet Hosea), and the Knowledge of God more than Burnt-Offerings. S E R M.  
X, XI.

Lastly, we read in the Prophet Micah — *Where-  
withal shall I come before the Lord, and bow myself  
before the High God? Shall I come before him with  
Burnt-Offerings, with Calves of a Year old? Will  
the Lord be pleased with Thousands of Rams, or with  
ten Thousands of Rivers of Oil? Shall I give my  
First-born for my Transgression, the Fruit of my Body  
for the Sin of my Soul? He hath shewed thee, O Man,  
what is good; and what doth the Lord require of thee,  
but to do justly, and to love Mercy, and to walk hum-  
bly with thy God?* If then the Jews placed their  
Dependence on an external Shew of Religion,  
they must stand condemned by their own Law,  
and their Prophets.

In short, the Law of Moses has been usually distinguished into the judicial, the ceremonial, and the moral Law. The judicial is not, nor was it designed to be a Pattern for other Nations. But it was admirably adapted to the particular Circumstances of the Jewish Nation, to their Temper and Customs; and carries with it evident Marks of Prudence and Wisdom. The ceremonial Law was indeed an heavy Yoke; but it was necessary to keep that People under a proper Restraint, and preserve them from falling into the idolatrous Practices of their Neighbours. Their Ordinances were carnal,

\* Mic. vi. 6, &c.

weak,

S E R M.  
X, XI.

*weak, and beggarly Elements*, when compared with the more pure, easy, and spiritual Service of the Gospel; but were ordained for wise and good Ends, were useful and necessary for those Times, and preparatory to a future and more perfect Dispensation. The Moral Law was (<sup>b</sup> as the *Apostle* calls it) *holy, and just, and good*. The whole Law taken together bore the Characters of Wisdom and Understanding; nor *had any Nation Statutes and Judgments so righteous*.

This has been shewn with regard to the Nature and Worship of God, and what are commonly called Religious Duties. Let us next enquire whether it is equally perfect with regard to what are commonly called Moral Duties. And I believe we shall find that every Duty of *Morality*, *whatsoever Things are honest, just, and pure*, are therein most compleatly taught, and most powerfully enforced.

In the first Place, the most excellent and amiable Virtue of Humility, a Virtue little practised, and scarcely ever taught by the Philosophers, is recommended and taught in the *Old Testament*, as well as in the *New*. <sup>c</sup> *Moses* admonishes the *Children of Israel* to beware lest their Heart be lifted up, and they forget the Lord their God, and ascribe their Wealth, and Prosperity to their own Power and Might. <sup>d</sup> And the Prophet *Micah* teaches them, that to walk humbly with their God,

<sup>b</sup> Rom. vii. 12.

<sup>c</sup> Deut. viii. 14, &c.

<sup>d</sup> Mic. vi. 8.

was one of the principal Things which the Lord SERM.  
X. XI.  
required of them. <sup>c</sup> We are assured by *Isaiab*, that

*God dwells with him that is of a contrite and humble Spirit: ' And Solomon declares, that Pride goeth before Destruction, and an haughty Spirit before a Fall; that better it is to be of an humble Spirit with the Lowly, than to divide the Spoil with the Proud:*

*And again—Every one that is proud in Heart is an Abomination to the Lord. The kindred Virtue of Meekness is also a Doctrine of the Old Testament.*

<sup>e</sup> *Moses himself was very meek, above all the Men upon the Face of the Earth. ' The Psalmist assures*

*us, that God will guide the Meek in Judgment, and teach them his Way. ' And Solomon teaches us, that*

*he that is slow to Anger is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City. I need not repeat to you the many Exhortations to Diligence, which we meet with in the*

*Writings of the Old Testament. Every one knows that beautiful Passage in the Book of Proverbs—*

<sup>f</sup> *Go to the Ant, thou Sluggard, consider her Ways, and be wise; which, having no Guide, Overseer, or Ruler, provideth her Meat in the Summer, and gathereth her Food in the Harvest. Lewdness and De-*

*bauchery were not only commonly practised, and allowed among the Heathen Nations; but shameless Prostitutions, and the most abominable Im-*

<sup>c</sup> *Is. lvii. 15.*

<sup>f</sup> *Prov. xvi. 5, &c.*

<sup>g</sup> *Nam. xii. 3.*

<sup>h</sup> *Psal. xxv. 9.*

<sup>i</sup> *Prov. xvi. 32.*

<sup>k</sup> *vi. 6, &c.*

purities,



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X, XI.

purities were introduced into their Temples, and made a Part of their Religion. <sup>1</sup> But all Unclean-ness, and unnatural Lusts, were strictly forbidden in the *Law of Moses*. It is said that *because of these Abominations the Lord cast out the Canaanites before them*; and that *whosoever should commit any of these Abominations should be cut off from among their People*. The Children of Israel therefore were required not to defile themselves therein; <sup>m</sup> but to be holy, because the Lord their God was holy. <sup>n</sup> The Law ordains, that there should be no Whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel. The Words in the Original are — קדשה — and — קדש — which signify Persons consecrated to these lewd Purposes, who prostituted themselves in their Temples, and whose Hire was dedicated to the Service of their filthy Gods. And accordingly it follows in the next Verse; *Thou shalt not bring the Hire of a Whore, or the Price of a Dog (a fit Appellation for these Catamites) into the House of the Lord thy God for any Vow; for even both these are an Abomination unto the Lord thy God*. And in general all Prostitution is forbidden—<sup>o</sup> *Do not prostitute thy Daughter (saith the Law) to cause her to be a Whore, lest the Land fall to Whoredom, and the Land become full of Wickedness*. <sup>p</sup> And these were some of the Crimes, which provoked God to visit the Jews, and de-

<sup>1</sup> Lev. xviii. & xx.

<sup>m</sup> xix. 2.

<sup>n</sup> Deut. xxiii. 17.

<sup>o</sup> Lev. xix. 29.

<sup>p</sup> Jer. v. 7, &c.

stroy their City and Temple — *They committed A-* S E R M.  
*dultery, and assembled themselves by Troops in the* X, XI.  
*Harlots' Houses.* Frequently and earnestly does So-

lomon call upon young Men to beware of the Arts  
of *strange Women*. <sup>a</sup> *Rejoice (says he) with the Wife*  
*of thy Youth, and embrace not the Bosom of a Stranger.*  
*For the Ways of Man are before the Eyes of the Lord,*  
*and he pondereth all his Goings.* The same wise

Man cautions Men as earnestly against Gluttony  
and Drunkenness — <sup>r</sup> *Be not (says he) amongst*  
*Wine-bibbers, amongst riotous Eaters of Flesh.* *For*  
*the Glutton and the Drunkard shall come to Poverty.*

<sup>s</sup> *And Isaiah pronounces a Wo unto them that rise*  
*up early in the Morning, that they may follow strong*  
*Drink, that continue until Night, till Wine inflame*  
*them.* <sup>t</sup> *And it is enacted by the Law, that, if a*

*Son be accused by his Parents, as stubborn and re-*  
*bellious, a Glutton, and a Drunkard, he shall be*  
*stoned to Death.* All covetous Desires are also pro-

hibited. <sup>u</sup> *The Tenth Commandment forbade the Is-*  
*raelites to covet any of their Neighbours' Goods.*

They were admonished <sup>w</sup> *not to be greedy of Gain,*

<sup>x</sup> *or labour to be rich;* <sup>y</sup> *and are taught to ask of*  
*God, that he would give them neither Poverty, nor*  
*Riches, but feed them with Food convenient for them.*

Our Duty to our Neighbour is also clearly and

<sup>a</sup> Prov. v. 18, &c.

<sup>r</sup> xxiii. 20, 21.

<sup>s</sup> Is. v. 11.

<sup>t</sup> Deut. xxi. 20, 21.

<sup>u</sup> Exod. xx. 17.

<sup>w</sup> Prov.

xv. 27.

<sup>x</sup> xxiii. 4.

<sup>y</sup> xxx. 8.

fully

S E R M. fully set forth in the *Law* and the *Prophets*. <sup>a</sup> *Thou X, XI. shalt love thy Neighbour as thyself* — was a Precept of the *Law*, <sup>a</sup> which in one Word comprehends every Duty which we owe one to another. All the Relative Duties of Life are therein most plainly taught. <sup>b</sup> We read in the Book of *Genesis*, that *Woman was taken out of Man*; and therefore shall a Man leave his Father, and his Mother, and shall cleave unto his Wife; and they shall be one Flesh. <sup>c</sup> And *Adultery* was forbidden by the seventh Commandment; <sup>d</sup> and was by the *Mosaical Law* punishable with Death. <sup>e</sup> The fifth Commandment required them to honour their Father, and their Mother, that their Days might be long upon the Land, which the Lord their God gave them. <sup>f</sup> And, if a Man had a stubborn and rebellious Son, who would not obey the Voice of his Father, or Mother, and when they had chastened him, would not hearken unto them, they might bring him unto the Elders of his City; and all the Men of his City should stone him with Stones that he die; so (says Moses) shalt thou put away Evil from among you, and all Israel shall hear and fear. And the same Law pronounces a Curse on all disobedient Children — <sup>g</sup> *Cursed be he that setteth light by his Father, or his Mother*. The *Israelites* were for-

<sup>a</sup> Lev. xix. 18.<sup>a</sup> Rom. xiii. 8.

Gal. v. 14.

<sup>b</sup> Gen. ii. 23, 24.<sup>c</sup> Exod. xx. 14.<sup>d</sup> Lev. xx. 10.<sup>e</sup> Exod. xx. 12.<sup>f</sup> Deut. xxi. 18, &c.<sup>g</sup> xxvii. 16.

bidden



bidden to use their Servants ill — <sup>a</sup> *Thou shalt not rule over him with Rigour; (saith the Law), but shalt fear thy God.* Again — <sup>i</sup> *Thou shalt not oppress an hired Servant, that is poor and needy, whether he be of thy Brethren, or of thy Strangers, that are in thy Land within thy Gates. At his Day thou shalt give him his Hire, neither shall the Sun go down upon it; for he is poor, and setteth his Heart upon it; lest he cry against thee unto the Lord, and it be Sin unto thee.* And to the same Purpose speaks Job — <sup>k</sup> *If I did despise the Cause of my Man-Servant, or of my Maid-Servant, when they contended with me, what then shall I do, when God riseth up? And when he visiteth what shall I answer him? Did not he that made me in the Womb make him? And did not one fashion us in the Womb?* Every Duty of Justice was indeed strictly required by the Law of Moses. Murder was forbidden by the sixth Commandment, Adultery by the seventh, and Theft by the Eighth. <sup>l</sup> *Who so sheddeth Man's Blood, by Man shall his Blood be shed* — was the first Commandment given to Noah after the Flood. <sup>m</sup> And the same Sentence was denounced against Murder by the Mosaical Law. All Kinds of Violence, Oppression, or Fraud, were also forbidden — <sup>n</sup> *That which is altogether just shalt thou follow, that thou*

SERM  
X, XI.

<sup>a</sup> Lev. xxv. 43.

<sup>i</sup> Deut. xxiv. 14, &c.

<sup>k</sup> Job

xxxi. 13, &c.

<sup>l</sup> Gen. ix. 6.

<sup>m</sup> Exod. xxi. 12.

Num. xxxv. Deut. xix.

<sup>n</sup> Deut. xvi. 20.

mayest

SERM. *mayest live, faith the Law. ° Ye shall not oppress one*  
 X, XI. *another; but thou shalt fear the Lord thy God. ° Thou*  


---

*shalt not defraud thy Neighbour, neither rob him.*  
*° Ye shall not steal, neither deal falsely, neither lie*  
*one to another. ° Ye shall do no Unrighteousness in*  
*Judgment, in Mete-yard, in Weight, or in Measure.*  
*Just Balances, just Weights, a just Ephab, and a just*  
*Hin shall ye have: I am the Lord your God. ° The*  
*same Commandment is repeated in the Book of*  
*Deuteronomy; and it is added, that all that do such*  
*Things, and all that do unrighteously, are an Abomina-*  
*tion unto the Lord. ° And therefore our Saviour,*  
*when he says to his Disciples—Whatsoever ye would*  
*that Men should do to you, do ye even so to them—*  
*adds—for this is the Law and the Prophets. And*  
*not only all Injustice, but all Hatred and Malice,*  
*was forbidden. ° Thou shalt not hate thy Brother in*  
*thine Heart; thou shalt not avenge, nor bear any Grudge*  
*against the Children of thy People; but thou shalt love*  
*thy Neighbour as thyself. ° If they saw their Bro-*  
*ther's Ox, or Sheep go astray, they were to bring*  
*them again to him. If they saw his Ass, or his Ox*  
*fall down by the Way, they were to help him to*  
*lift them up again. ° If their Brother was waxen*  
*poor, and fallen in Decay, they were commanded to*

° Lev. xxv. 17.

° xix. 13.

° Ib. 11.

° Ib.

35, &amp;c.

° Deut. xxv. 13, &amp;c.

° Matt. vii. 12.

° Lev. xix. 17, 18.

° Deut. xxii. 1, &amp;c.

° Lev.

xxv. 35, 36.

relieve him, yea, though he be a Stranger, or a So- SERM.  
X, XI.  
journer, and to take no Usury of him, or Increase.

<sup>1</sup> If they at all took their Neighbour's Raiment to pledge, they were to deliver it to him by that the Sun goeth down. <sup>2</sup> To the same Purpose we read Deut.

xv. If there be among you a poor Man of one of thy Brethren, thou shalt not harden thy Heart, nor shut thine Hand from thy poor Brother; but thou shalt open thine Hand wide unto him, and shalt surely lend him sufficient for his Need. <sup>3</sup> They were required, when

they reaped the Harvest of their Land, not to make clean Riddance of the Corners of their Field, nor to gather any Gleaning of their Harvest; but to leave them unto the Poor, and to the Stranger. <sup>4</sup> The like

they were to do in their Olive-Yard, and Vineyard: They were not to go over them again, but leave the gleanings for the Stranger, the Fatherless, and the Widow, remembering that they themselves were Bondmen in the Land of Egypt. Nor were these

kind Offices to be performed only to their Brethren, or Friends. <sup>5</sup> If they met their Enemy's Ox,

or Ass going astray, they were required to bring it back to him again. If they saw the Ass of him that

abated them lying under his Burden, they were surely to help with him. To the same Purpose speaks Solo-

mon — <sup>6</sup> If thine Enemy be hungry, give him Bread to

<sup>1</sup> Exod. xxii. 26. <sup>2</sup> Deut. xv. 7, 8. <sup>3</sup> Lev. xxiii. 22.

Deut. xxiv. 20, &c. <sup>4</sup> Exod. xxiii. 4, 5. <sup>5</sup> Prov.

xiv. 21.



SERM. eat; and if he be thirsty, give him Water to drink.  
 X, XI. The same Compassion was to be shewn to Strangers, as well as Israelites.—<sup>c</sup> If a Stranger, saith the Law, sojourn with thee in your Land, ye shall not vex him. But the Stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were Strangers in the Land of Egypt: I am the Lord your God. <sup>d</sup> Again—God loveth the Stranger, in giving him Food, and Raiment. Love ye therefore the Stranger; for ye were Strangers in the Land of Egypt. Nay, they were to extend their Mercy even to the Brute Beasts.—<sup>e</sup> Thou shalt not muzzle the Ox, when he treadeth out the Corn. <sup>f</sup> When a Bullock, or a Sheep, or a Goat is brought forth, then it shall be seven Days under the Dam. Whether it be Cow, or Ewe, ye shall not kill it and her young both in one Day. <sup>g</sup> If a Bird's Nest chance to be before thee, thou shalt not take the Dam with the young. <sup>h</sup> Thou shalt not see the Kid in his Mother's Milk. This I suppose was forbidden, not only as it was an idolatrous Custom practised among the <sup>i</sup> Heathen, but as it carried with it the Appearance of Barbarity.

We find then, on Enquiry, the Law of Moses to be, as the Apostle describes it, *holy, just, and good*. You can scarcely name any religious or mo-

<sup>c</sup> Lev. xix. 33, 34.

<sup>d</sup> Deut. x. 18, 19.

<sup>e</sup> xiv. 4.

<sup>f</sup> Lev. xxii. 27, 28.

<sup>g</sup> Deut. xxii. 6.

<sup>h</sup> Exod. xxiii. 19.

<sup>i</sup> Vide Phil. Jud. περί φιλαδελφίας. Joseph. contra Apion. L. ii. S. 22, &c.

ral Duty, which is not thereby prescribed ; or any Vice or Sin, which is not therein forbidden. Nor SERM.  
X, XI.  
*bad any Nation Statutes and Judgments so righteous ;*  
nor did any Lawgiver lay down, or any Philosopher teach, so excellent and perfect a Rule of Duty. But perhaps it may be said again, that we have viewed Things only on the fair Side, and set forth the Excellencies of the *Law*, while we have concealed its Defects. Let us see then what may be said on the other Side. And, first, it has been thought by some, that these Precepts of Mercy and Compassion, were restrained only to those of the same Country, and Religion ; and that the *Jews* were taught to despise, and hate the rest of Mankind. They were *to love their Neighbour* ; but by *Neighbour* they understood one of their own Persuasion only. And therefore, looking on themselves as the *peculiar People of God*, they held all other Nations in Contempt, and refused to perform the common Offices of Humanity to them. <sup>m</sup> *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium*, says the *Roman* Historian. And perhaps this severe Censure might not be wholly groundless with regard to the *Jews* of those Days. They were but too much given to value themselves, and despise, and hate the rest of Mankind. But they were not taught so to do by their *Law*. This was one of their corrupt Glosses, and false Interpre-

<sup>m</sup> Tacitus Hist. Lib. v.

SERM.  
X, XI.

tations of their *Law*. To cure them of this Pride and Presumption, to rescue the *Law* from their false Interpretations, and to explain, and enforce the true and genuine Sense of it, was one great End of our *Saviour's* coming into the World. \* It was the constant Tendency both of his and his *Apostles'* Doctrine, to shew them that every Man was their *Neighbour*; and that ° *God was not the God of the Jews only, but also of the Gentiles*; † and that *there was no Respect of Persons with him*. The Scribes and Pharisees had interpreted their *Law* as teaching—*Thou shalt love thy Neighbour, and hate thine Enemy*. But the *Law* said no such Thing. But, as we have seen, on the contrary, it required them to perform all Offices of Kindness and Compassion to their *Enemies*. † And so also it required them to *love a Stranger as themselves*. And that this was not to be restrained only to *Profelytes*, who embraced the same Religion, is evident from the Reason here given for this Hospitality—*for ye were Strangers in the Land of Egypt*. If they thought themselves entitled to all Offices of Humanity from the *Egyptians*, who were of a different Nation and Religion from themselves, they ought to shew the same Mercy and Kindness to all Men, of whatsoever Nation or Religion. † Nay, it is said in their *Law*; that *God loveth the Stranger in giving him Food and Raiment*. His Love and Mercy ex-

° Luk. x. 25, &c.

° Rom. iii. 29.

† ii. 11.

° Matth. v. 43.

† Lev. xix. 34.

° Deut. x. 18.

tended



tended to all, to the *Gentile* as well as to the *Jew*, SERM. X, XI.  
and their *Love to Strangers* ought to be as general, and unconfined. One would think also they might have learnt to entertain more favourable Opinions of the *Heathen Nations* from their own *Prophets*,<sup>†</sup> who so plainly foretell, that *Christ* was not only to raise up the Tribes of *Jacob*, and to restore the preserved of *Israel*, but was to be a *Light to the Gentiles*, and *Salvation unto the End of the Earth*.

But the *Law of Moses* has been greatly censured for encouraging, and commanding Persecution and Cruelty. " All *Idolatry* was punishable with Death. " And they were commanded utterly to destroy the *Canaanites*, and save alive nothing that breathed ; \* which Sentence was carried into Execution in the most cruel Manner, by utterly destroying the Men, Women, and Children, of every City.

But surely *Idolatry* was a Crime justly punishable with Death among the *Israelites*, to whom God had so clearly revealed himself, and manifested his Power and Godhead by so many, and so great Signs and Wonders. No Man among the *Israelites* could pretend Ignorance of his Duty in this particular : An *Idolater* must stand self-condemned of the highest Ingratitude, and Impiety. Besides, their whole civil, as well as religious Polity, was founded on the Worship of the one true

† Is. xlix. 6.

" Deut. xvii. 2, &c.

" xx. 16, &c.

\* iii. 6.

Josh. vi. 21.

viii. 24.

x. 28, &c.

SERM. *God. God was their Governor, and King. Idolatry*  
X, XI. was not only professing a different Religion; but it was the withdrawing their Allegiance from their lawful Governor, and amounted to *Rebellion, and High-Treason.*

I shall not now enquire how far other Nations were justly punishable, *because, when they knew God, they glorified him not as God; but must insist, that Idolatry was not the only Vice of the Canaanites.* <sup>y</sup> We are assured, that the most detestable Enormities were practised amongst them, and that *the Land was defiled by these Abominations. And therefore God visited the Iniquity thereof upon it; and the Land itself vomited out its Inhabitants.* Nay, these abominable Customs were made a Part of their Religion. <sup>z</sup> *Every Abomination to the Lord, which he hated, had they done unto their Gods.* They offered human Sacrifices, *even their own Sons and Daughters;* <sup>a</sup> and the most shameful Prostitutions were practised in their Temples, and in Honour of their Gods. Farther, though *Idolatry* prevailed early among the *Canaanites,* <sup>b</sup> yet *God* deferred their Punishment for a considerable Time, *because their Iniquity was not yet full.* We cannot then say, that *God* was unrighteous in taking Vengeance on such Nations as these, when the Measure of their Ini-

<sup>y</sup> Lev. xviii. 24, &c.

<sup>z</sup> Deut. xii. 31.

<sup>a</sup> Vid.

Spencer de Leg. Heb. L. ii. C. 22, 23. See above, p. 284.

<sup>b</sup> Gen. xv. 16.

quities was filled up, and giving their Land for SERM.  
an Inheritance to another People. And *God* had X, XI.  
wise Ends to serve by these Severities. He hereby  
shewed his Detestation of *Idolatry*, and set before  
other Nations an useful Lesson, and Example;  
and this was the most effectual Mean of preserv-  
ing his own People from *Idolatry*, and keeping  
them stedfast in the Observance of the true Reli-  
gion. And if *God* might justly take Vengeance  
on these Nations, he might commission others to  
execute his Sentence. And Persons acting under  
his Commission might lawfully extirpate these  
People, and seize on their Inheritance. This is  
allowed in all other Cases. Executioners acting  
under the Authority of the Magistrate may take  
away the Life of Offenders. Officers and Sol-  
diers, acting by the King's Commission, may spoil,  
burn, and destroy the Goods, and Persons of the  
Enemy; and the Law of Nations will often jus-  
tify great Severities towards them.

The only Difficulty is how to know that *God*  
has given such Commission; and this Difficulty  
has appeared the greater, because some Enthusiasts  
have fancied themselves to act under the like Com-  
mission, and authorized by this Example of *Jo-*  
*shua*, and the *Israelites*, to plunder and destroy such  
as they looked on as Enemies to *God*, and the  
true Religion. But such Enthusiasts had no Rea-

<sup>c</sup> V. *Grotium* de Jure Belli & Pacis, L. iii. C. 4.



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son, or Pretence for concluding, that they had any such Revelation from God, but only their own heated Imaginations. On the contrary, the *Israelites* had an especial Revelation from God, confirmed by such Proofs, as to exclude all reasonable Doubt. <sup>d</sup> *He brought them out of the Land of Egypt with a mighty Hand, and an outstretched Arm, and with great Terribleness, and with Signs, and with Wonders.* <sup>e</sup> Their Law was delivered to them by God himself speaking with a great Voice, out of the Midst of the Fire, of the Cloud, and of the thick Darkness, <sup>f</sup> with Thunderings, and Lightnings, and the Voice of the Trumpet exceeding loud, the Mountain smoaking, and quaking. And God had led them through the Wilderness by a continued Series of Miracles. He was also with them, and assisted them in a miraculous Manner, and discomfited their Enemies before them by such Signs and Wonders, as plainly shewed the divine Presence. The Children of *Israel* therefore, thus empowered, and authorized, might justly extirpate these Nations, and take Possession of their Land, which God had given them for an Inheritance.

<sup>d</sup> Deut. xxvi. 8.

<sup>e</sup> v. 22.

<sup>f</sup> Exod. xix. 16.

<sup>g</sup> See *Bryant's Observations*, p. 197, 265. That learned Writer asserts, that God had divided the Earth among the Sons of *Noah*, and given the Holy Land to the Sons of *Shem*; that the *Canaanites* were Usurpers, and that the *Israelites*, when they turned them out, only seized their own lawful Inheritance; and for this Opinion he gives very probable Reasons.

But

But however, this Command to destroy these Nations was not so absolute as some have imagined. S E R M.  
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Let us refer to the *Law* itself, which runs thus—

<sup>a</sup> *When thou comest nigh unto a City to fight against it, then proclaim Peace unto it. And it shall be, if it make thee Answer of Peace, and open unto thee, then it shall be, that all the People that is found therein shall be Tributaries unto thee, and they shall serve thee. And if it will make no Peace with thee, but will make War against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine Hands, thou shalt smite every Male thereof with the Edge of the Sword. But the Women, and the little Ones, and the Cattle, and all that is in the City, even all the Spoil thereof, shalt thou take unto thyself, and thou shalt eat the Spoil of thine Enemies. Thus shalt thou do unto all the Cities, which are very far off from thee, which are not of the Cities of these Nations. Thus far reaches the Law with regard to the Treatment of their Enemies of all other Nations, excepting those who inhabited the Land of Promise. But the Law did not give them any Command, or Encouragement to extend their Conquests; nor did they ever in Fact extend them beyond the Boundaries of Syria. It only gives them Directions how they were to treat the Cities of their Enemies, with whom they were engaged in a just War. These they were not to attack without first making them Over-*

<sup>a</sup> Deut. xx. 10, &c.

SERM. tures of Peace. The Conditions of this Peace were,  
 X, XI. that the People should become *Tributaries unto them*,  
 and serve *them*. And, if the War was just, these  
 were neither unusual, nor unreasonable Conditions.  
 But if they stood out to the last, and *would make*  
*no Peace*, then, if the City was taken by Storm,  
 they were to *smite every Male with the Edge of the*  
*Sword*. But this was no other than the usual Con-  
 dition of War: It was in those Days the com-  
 mon Fate of Cities taken by Storm. In Time of  
 War, all the Males, who were of proper Age, were  
 used to bear Arms, and therefore to put all the  
 Males to the Sword was only to put those to the  
 Sword, who were found in Arms. Wars in those  
 Days were carried on with great Bitterness; and  
 greater Cruelties were exercised upon the conquered,  
 than is usual now among Christian Nations. It  
 was not uncommon for Conquerors to extirpate  
 whole Nations. <sup>i</sup> Not only all the Males were put  
 to the Sword; but whole Cities, and People, were  
 utterly destroyed, old and young, Women and  
 Children. We read both in sacred, and profane  
 Authors, that on these Occasions often *Women with*  
*Child were ripped up, and young Children dashed in*  
*Pieces!* <sup>k</sup> These Cruelties the *Israelites* were for-

<sup>i</sup> See 2 Kings viii. 12. xv. 16. Ezek. ix. 6. Hof. x. 14.  
 xiii. 16. Nah. iii. 10. If. xiii. 16. Psal. xxxvii. 9.

<sup>k</sup> *Hom. Il. Lib. vi. 57. xxii. 63. Grot. de Jure Belli &*  
*Pacis, L. iii. C. 4. S. 9.*



hidden to practise to any of the Nations round SERM.  
about them; they were only allowed, when they X, XI.  
took a City by Storm, to put all the Males to the  
Sword: <sup>1</sup> For I look upon this not as a Command,  
but only as a Permission. If a City stood out ob-  
stinately against them, they were not commanded,  
but permitted to *smite every Male with the Edge of*  
*the Sword*; but were restrained from carrying their  
Cruelty any farther. They were forbidden to do what  
was too commonly practised on such Occasions, to  
put the Women or Children to Death. Nay far-  
ther, they were required to treat the Women with the  
greatest Tendernefs. <sup>m</sup> If any of them *saw among the*  
*Captives a beautiful Woman, and would have her to*  
*his Wife*, he was not immediately to gratify his  
Desires, but was *to bring her home to his House, and*  
*give her a full Month to bewail her Father and her*  
*Mother*. And if afterwards *he had no Delight in her*,  
he was *not to sell her, or make Merchandise of her*;

<sup>1</sup> The Words in the Original will bear this Sense—The  
Verb—והביית—being of the same Tense with the precedent  
Verb—ונתנה—and being connected with the precedent Sen-  
tence by the copulative Particle—ו—I think the Words may  
be translated—*And when Jehovah thy God hath given it into*  
*thine Hand, and thou hast smitten every Male thereof with the*  
*Edge of the Sword, only the Women, and the little ones, and the*  
*Cattle, and all that is in the City, even all the Spoil thereof, thou*  
*shalt take unto thyself.*

<sup>m</sup> Deut. xxi. 11, &c.

but

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*but to let her go free whither she would*". Thus far then the Laws of War among the Jews were no way cruel; but tempered with great Humanity. But the Canaanites they were not only allowed, but required to treat with greater Severity. To go on with the Text—*° But of the Cities of these People, which the Lord thy God doth give thee for an Inheritance, thou shalt save nothing alive that breatheth. But thou shalt utterly destroy them,—as the Lord thy God hath commanded thee, that they teach you not to do after all their Abominations, which they have done unto their Gods, so should ye sin against the Lord your God,*  
 ¶ The best Commentators understand what goes before, relating to the *proclaiming Peace* to any City which they besieged, to be a general Rule, and to extend not only to *the Cities afar off*, but to *the Cities of these People which God had given them for an Inheritance*. To these Cities therefore, as well as to all others, were they to make Overtures of Peace, and were to spare their Lives, if they submitted to them. And so we are to understand that other Text  
 ¶ *Deut. vii. When the Lord thy God shall deliver them before thee, thou shalt smite them, and shalt utterly de-*

¶ Vide Grotium de Jure Belli & Pacis, Lib. iii. C. iv. S. 19. Phil. Jud. περί φιλανθρωπίας. Joseph. contra Apion. L. ii. S. 29.

° Deut. xx. 16, &c.

¶ Grotius, Patrick, Ainsworth Annotat. Maimonides, Grot. de Jure Belli & Pacis, L. ii. C. 13. S. 4. Shuckford Connec. B. xii. p. 432. Cunaus de Repub. Heb. L. ii. C. 20. Selden de Jure Nat. & Gent. L. vi. C. 13. ¶ Deut vii. 2.

stroy them. Those who made War with them, and were overcome in Battle, they were commanded utterly to destroy. But as for those who submitted, their Lives were to be spared. They were not indeed to make Covenant with them, or with their Gods. Their Land God had given to the Israelites for an Inheritance; and had commanded them to destroy their Altars, and break down their Images. But if they surrendered their Cities and Territories, and became Tributaries to the Israelites, and served them, and forsook their Idolatries, on these Terms their Lives were to be spared. And that this is the true Sense of this Command, I think appears from Josh. xi. 19, 20. where we read thus — 'There was not a City that made Peace with the Children of Israel, save the Hivites, the Inhabitants of Gibeon; all other they took in Battle. For it was of the Lord to harden their Hearts, that they should come against Israel in Battle, that he might destroy them utterly, and that they might have no Favour, but that he might destroy them. This plainly implies, that if they had not come against Israel in Battle, they might have had Favour, and would not have been utterly destroyed. Nor did they in Fact utterly destroy all those Nations. 'Rahab the Harlot, who received the Spies with Peace, and all her Father's Household, were saved alive. 'Joshua made Peace with the Gibeonites, and made a League with them to let them live. This League was indeed ob-

\* See also Deut. ii. 30.

\* Josh. vi. 25.

\* ix.  
tained



SERM. X, XI. tained by Fraud ; but surely, if this Sentence of their Excision had been so absolute, such League had been void and null. But they granted them what Terms they could : They spared their Lives on Condition of their becoming Bondsmen to them. <sup>u</sup> *Sihon, King of the Amorites*, they utterly destroyed, and all his People ; but not without first *sending Messengers with Words of Peace.* <sup>v</sup> *Og the King of Bashan also came out against them to Battle* ; and therefore *they smote him and all his People.* The like Sentence of utter Excision they executed on all the *Kings of the Canaanites*, who came against them to Battle, as we find them enumerated Josh. xiii. To these the Passage above cited out of Josh. xi. refers. But I do not find that they carried their Severities any farther. <sup>x</sup> Some of these Nations they could not subdue ; and others they compelled to serve under Tribute. <sup>y</sup> They not only indeed did this, but *they made a League with them*, and neglected to *throw down their Altars.* <sup>z</sup> Nay, they *intermarried with them, and served their Gods.* And therefore they were severely reprov'd for this *by the Angel of the Lord.* But I do not find that they are any where blamed for not utterly destroying them ; nor were they ever after commanded so to do, except only in the Case of the *Amalekites*, which was a Case

<sup>u</sup> Num. xxi. 21, &c. Deut. ii. 26, &c. <sup>v</sup> Num. xxi. 33, &c. Deut. iii. 1. <sup>x</sup> Josh. xvi. 10. xvii. 13. Jud. i. 28, &c. <sup>y</sup> ii. 1, &c. <sup>z</sup> iii. 6.

very peculiarly circumstanced. But they continued to live among them in the Times of the Judges, and of the Kings. *Saul*, though commanded to destroy the *Amalekites*, had no Commission to extirpate any of the other Nations, which dwelt in the Land. <sup>a</sup> He is said indeed to have slain the *Gibeonites* in his Zeal to the Children of Israel and Judah, and to have devised against them, that they should be destroyed from remaining in any of the Coasts of Israel. But this Deed of his is greatly censured. His House is called a bloody House on this Account; and God punished this Breach of Faith by a Famine for three Years. Nor did David, <sup>b</sup> the Man after God's own Heart, who fulfilled all his Will, destroy these Nations. <sup>c</sup> He took indeed Jerusalem from the *Jebusites*; but he did not utterly extirpate them. <sup>d</sup> For we find *Araunab the Jebusite* living after this in Jerusalem, a Man of Rank and Fortune, who offered to give David his Threshing-Floor to build an Altar unto the Lord, as a King giveth unto a King. And afterwards Solomon, who compleated the Reduction of the Land of Canaan, <sup>e</sup> and reigned over all Kingdoms, from the River Euphrates unto the Land of the Philistines, and unto the Borders of Egypt, <sup>f</sup> did not destroy these People; but levied a Tribute of Bond-Service upon them.

It appears then upon the whole, that the Jewish

<sup>a</sup> 2 Sam. xxi. 1, &c.

<sup>b</sup> Acts xiii. 22.

<sup>c</sup> 2 Sam.

v. 6, &c.

<sup>d</sup> xxiv. 18, &c.

<sup>e</sup> 1 Kings iv. 21.

<sup>f</sup> ix. 21.

S E R M. *Law* prescribed all Offices both of Justice, and also  
 X, XI. of Compassion and Humanity; (far indeed beyond  
 any Law, or Rule of Duty in the World), and that  
 not only to their Friends and Countrymen, but  
 even to *Strangers*, and *Enemies*. There was only  
 one or two particular Cases excepted, in which  
 they were required to execute *God's* Vengeance on  
 his and their *Enemies*. *God* had for wise and good  
 Reasons determined to make an Example of the  
*Canaanites* for their *Idolatries*, and other gross Enor-  
 mities. He therefore *gave away their Land for an*  
*Inheritance to his own People*, and commanded them  
*utterly to destroy* all those who would not submit to  
 them, and forsake their *Idolatries*. This was an  
 Act of Justice, neither unworthy of *God*, nor un-  
 lawful for the *Israelites* to execute. Nor was this  
 Sentence intended to be carried into Execution with  
 the utmost Severity. Those only who at first ob-  
 stinately stood out, and refused to submit, were  
 doomed to Excision. The rest were spared; nor  
 was this Kind of Proceeding ever designed to be  
 drawn into Example afterwards, either among *Jews*  
 or *Christians*.

Let us then adore the Wisdom and Goodness of  
*God* in all his Dispensations. \* *His Statutes are right,*  
*and rejoice the Heart, and all his Commandments are*  
*righteous.* And these same *righteous Commandments,*  
*and holy Doctrines,* are delivered to us in the Gospel

\* Psal. xix. 8.



with still greater Purity and Perfection, free from SERM.  
that Burthen of Ceremonies, which the Circum- X, XI.  
stances of that Age, and People, rendered expedient  
and necessary. I may therefore apply to you in the  
Words of *Moses* —<sup>b</sup> *Keep therefore, and do them, for*  
*this is your Wisdom, and your Understanding.* Let the  
Goodness of your Lives be answerable to the Pu-  
rity of your Religion; <sup>1</sup> *and be ye holy, for the Lord*  
*your God is holy.* Thus shall ye obtain in this World  
the Favour of God, and his Peace, *which passeth all*  
*Understanding*; and in the World to come ye shall  
inherit those unspeakable Joys, and that everlasting  
Happiness which he hath promised to those who  
*keep his Statutes, and observe his Laws.*

<sup>b</sup> Deut. iv. 6.

<sup>1</sup> 2 Pet. i. 16.

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## A P P E N D I X I.

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APPEN.  
I.  
TO  
SERM.  
X, XI.

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**I** HOPE that in the foregoing Discourse the *Jewish Law* has been sufficiently vindicated from the Imputation of Cruelty in the Command given to destroy the *Canaanites*. There is yet another Case, which may deserve a particular Consideration, and that is, the several Commands given to *blot out the Remembrance of Amalek from under Heaven*. This Command may perhaps seem more absolute, and more severe, than that given to extirpate the *Canaanites*, but may, I doubt not, be vindicated on the same Principles. It has been shewn that *God*, who has an undoubted Power of Life and Death over all Men, may justly destroy a wicked Nation. And what *God* may justly do himself, he may commission others to do. He may send his destroying Angel, or he may commission Men to execute his Vengeance. And whoever is so commissioned, not only lawfully may, but is indispensably obliged to execute *God's* Commands. Nor could the *Israelites* have any Reason to doubt but that this Command came really from *God*. All then that remains to justify this Severity is to enquire

quire, what Crimes drew down such Vengeance on APPEN. the *Amalekites*. And this we shall find in the I. Scriptures. <sup>a</sup> We read *Exod. xvii.* that *Amalek* <sup>T O</sup> *came, and fought with Israel in Rephidim.* <sup>S E R M.</sup> <sup>X, XI.</sup> <sup>b</sup> This is more fully expressed *Deut. xxv.*—Remember what *Amalek* did unto thee by the Way, when ye were come forth out of Egypt; how he met thee by the Way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. <sup>c</sup> To the like Purpose we read in the Book of *Samuel*, that *Amalek* laid wait for Israel in the Way, when he came up from Egypt. And therefore the Lord declared War against *Amalek* from Generation to Generation<sup>d</sup>. The Words in the Original run thus—כִּי־יָד עַל־כֶּם יְהוָה מִלְחָמָה לִיְהוָה כִּי־יָד בְּעַמְלֶךְ מִדֶּרֶךְ דֶּרֶךְ—These Words are but ill translated in our *English* Text; but they are much better rendered in the Margin—*Because the Hand of Amalek is against the throne of the Lord*, therefore the Lord will have War with *Amalek* from Generation to Generation.

We may reasonably suppose, that the like Idolatries prevailed amongst the *Amalekites*, as did amongst the other Nations round about; but the peculiar Crime, which brought down the Vengeance of God upon them was, this Assault on God's People. And a Crime it was, well deserving the

<sup>a</sup> *Exod. xvii. 8.* <sup>b</sup> *Deut. xxv. 17, 18.* <sup>c</sup> *1 Sam. xv. 2.*

<sup>d</sup> *Exod. xvii. 16.*



APPEN. severest Punishment. \* The *Amalekites* were de-  
 I. scended from the same Progenitors as the *Israelites*  
 T O  
 S E R M. were, of the Stock of *Abraham*; and therefore these  
 X, XI. might reasonably have expected some Kindness, and  
 Assistance from them. Instead of this, they fell  
 upon them without any the least Provocation.  
 They had not invaded their Country; they had  
 committed no Hostilities; nor had they, as far as  
 appears, any to fear from them. And they attack-  
 ed them without any Notice, or Declaration of  
 War: *They waited for Israel in the Way*; and as-  
 faulted them suddenly by Surprise. Nor did they  
 offer them at first a pitched Battle, but basely fell  
 upon their Rear, and smote the hindmost of them, all  
 that were feeble, and unable to resist, or escape.  
 And they took the Advantage of attacking them,  
 when they were faint, and weary, when they were  
 newly delivered from grievous Oppression, and were  
 now on a Journey, and had travelled some Way in  
 a desolate Wilderness, where they stood in need of  
 Refreshment, unaccustomed to War, and unpre-  
 pared for the Battle. But the greatest Aggravation  
 of their Guilt was, that *they feared not God*. God  
 had avouched the Children of Israel to be his peculiar  
 people, by Signs and Wonders, and had lately delivered  
 them, and overthrown the Egyptians, by a mighty  
 Hand, and an outstretched Arm. † And this could

\* Gen. xxxvi. 12. † Exod. xv. 14, &c. xviii. 1. See Pa-  
 trick's Comment. on Exod. xvii. and Deut. xxv. Univ. Hist.  
 L. i. Ch. 7. Delany's Life of K. David, Ch. i.

not but be known to the neighbouring Nations. APPEN.  
To fall therefore on a People thus visibly under <sup>I.</sup>  
the divine Protection, was, in Effect, to make War <sup>TO</sup> SERM.  
against *God* himself, and to *lift up their Hand against* <sup>X, XI.</sup>  
*the Throne of Jehovah.* And it is not improbable,  
that a Confidence in their false Gods, might em-  
bolden them to make this Attempt. This Crime  
therefore, of the *Amalekites*, was a Complication of  
Injustice, Treachery, Inhumanity, and Impiety;  
and therefore we need not wonder that *God* should  
pursue with Vengeance those, who thus basely  
sought to destroy his chosen People, and *lift up*  
*their Hand against his Throne.*

But this is not all. These *Amalekites* continued  
in After-Ages to pursue *Israel* with inveterate Ha-  
tred. We do not find, during the Times of the  
*Judges*, that *Israel* invaded *Amalek*, or any of their  
Neighbours. They seem to have stood wholly on  
their Self-defence. And yet we find that in these  
Times the *Amalekites*, on almost all Occasions, asso-  
ciated themselves with their bitter Enemies, and  
joined in *smiting* and *spoiling* them. <sup>2</sup> When *Eglon*,  
*King of Moab*, *smote Israel*, *Amalek* came to his  
Assistance. When *Jabin*, *King of Canaan*, mightily  
*oppressed the Children of Israel*, <sup>3</sup> we find *Amalek*  
among his Associates. <sup>1</sup> When *the Hand of Midian*  
*prevailed against them*, the *Amalekites* were amongst

<sup>2</sup> Jud. iii. 13.

<sup>3</sup> v. 14.

<sup>1</sup> vi. 3, &c.

APPEN. those, who came into the Land to destroy it. \* The  
 1. Psalmist reckons the Amalekites among those cruel  
 TO Enemies, who took crafty Counsel against God's Peo-  
 SERM. ple, and were confederate against them, to cut them  
 X, XI. off from being a Nation, that the Name of Israel  
 might be no more in Remembrance. When therefore the  
 Israelites utterly destroyed Amalek, this was no more  
 than an Act of just Retaliation, the doing to them,  
 as they had on all Occasions sought to do to Israel.  
 Nor, if the Parents were guilty, were the Children  
 innocent. † This Sentence was not carried into  
 Execution till the Days of Saul. And then God  
 commanded him utterly to destroy the Sinners the  
 Amalekites. ‡ And Agag their King was but justly  
 punished for his own Cruelty: As his Sword had  
 made Women childless, so was his Mother made childless  
 among Women. And possibly God might delay his  
 Vengeance on the Amalekites so long for the same  
 Reason, as he spared the Amorites, § because their  
 Iniquity was not yet full. Besides, as Amalek had not  
 only often before taken all Occasions of falling up-  
 on Israel, so at this very Time, when Saul was com-  
 manded to smite them, it was not without previous  
 Provocation on their Part. Before he received this  
 Command, ¶ we are told, that he gathered an Host,  
 and smote the Amalekites, and delivered Israel out of

\* Psal. lxxxiii. 2, &c. † 1 Sam. xv. 1, &c. ‡ Ib. 33.

§ Gen. xv. 16. ¶ 1 Sam. xiv. 48.



## Destruction of the Amalekites.

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*the Hands of them that spoiled them.* This Excision therefore of the *Amalekites*, was only a just Retaliation, the Consequence of a War, which they themselves had begun, and carried on with excessive Cruelty.

APPEN.  
I.  
TO  
SERM.  
X, XI.

And this Enmity between the two Nations continued long afterwards. <sup>p</sup> *David*, when at *Ziklag*, made an Incurſion againſt the Enemies of *Iſrael*, and particularly againſt the *Amalekites*, and made a great Slaughter of them, <sup>q</sup> and ſent a Preſent to the Elders of *Judah*, of the Spoil of the Enemies of the Lord. <sup>r</sup> And in the Days of *Hezekiah*, King of *Judah*, the *Simeonites* ſmote the reſt of the *Amalekites* that were eſcaped, and diſpoſſeſſed them of their Country.

Vengeance alſo purſued this miſerable Nation into foreign Countries. In the Days of *Abasuerus* there ſeem to have been many of them ſettled in the *Persian* Dominions. <sup>s</sup> One of them, *Haman the Agagite*, had ſo far ingratiated himſelf with the King, as to be advanced to the higheſt Poſt in the Kingdom, and to be ſet above all the Princes of *Persia*. Being offended at the Want of Reſpect ſhewn him by *Mordecai the Jew*, he ſought to wreak his Vengeance on the whole Nation, and to deſtroy all the *Jews* throughout the whole Kingdom of *Abasuerus*, both young and old, little Children and Women, in one Day, and had obtained an Order from

<sup>p</sup> 1 Sam. xxvii. 8.    <sup>q</sup> xxx. 26.    <sup>r</sup> 1 Chron. iv. 41, &c.  
<sup>s</sup> Eſth. iii. 1, &c.

APPEN. the King for that Purpose. But God made his

I. Malice to return on his own Head. *Esther the*  
 TO  
 SERM. Queen, having found favour in the Sight of the King,  
 X, XI. obtained from him a Counter-Order, "which em-

powered the *Jews* to stand in their Defence, and to  
*destroy all the Power of the People, and Province, that*  
*would assault them, or who bore them Enmity—*

**הַצָּרִים אֲתָם**. It might seem strange, that the  
 King should give the *Jews* such an unlimited Com-  
 mission, as this may at first Sight seem to be, or  
 that any one should *assault the Jews*, or publicly  
 declare themselves their *Enemies*, after *Esther* had  
 declared her Kindred, and the King was known to  
 be their Friend. Nor do we read that any one did  
*assault the Jews*; on the contrary, "it is said that  
*the Rulers of the Provinces, &c. to whom the Com-*  
*mission for the Destruction of the Jews was direct-*  
*ed, helped them, because the Fear of Mordecai fell*  
*upon them.* But we read, that *the Jews smote all their*  
*Enemies, and did what they would unto those that*  
*bated them.* And who were these? What People  
 was it that bore them such Enmity? I suppose *Ha-*  
*man's* Countrymen, the *Amalekites*, who probably,  
 when *Haman* was in such high Favour at Court,  
 had settled in great Numbers in the *Persian* Do-  
 minions. \* And of these the latter *Targum* ex-  
 pounds it. And this gives us an easy Account of

\* *Esth.* v. 1, &c.    \* *viii.* 11.    \* *ix.* 3, &c.    \* See  
*Patrick's Comment.*

the whole Matter. This wicked People bore an APPEN.  
inveterate Hatred to the *Jews*; and, with *Haman* <sup>I.</sup>  
at the Head of them, had plotted the Massacre, <sup>TO</sup> SERM.  
and Destruction of the whole Nation, and were <sup>X, XI.</sup>  
ready to have fallen on them at the time appointed.

But *God* frustrated their cruel Design, and by a Series of providential Events, moved the King to frustrate his own Edict, and give the *Jews* Permission, not to destroy whom they pleased, but to fall on these their known *Enemies*, and to retaliate on them the Mischief which they had hoped to bring on the *Jews*. In this View neither will the King's Decree appear so unreasonable; nor will it seem strange that *Esther*, and the *Jews*, should carry their Resentment so far, and should put to the Sword so many of their *Enemies*. <sup>1</sup> They only sought to *return upon their own Heads the wicked Device which they had devised against the Jews*, and to destroy a Nation accursed of *God*, and doomed by him to utter Destruction. From hence too, some probable Reason may be given, of *Mordecai's* Refusal to do *Haman* Reverence, and of *Haman's* diabolical Malice, who in Revenge of a Disrespect shewn him by a single Person, sought to extirpate the whole Nation of the *Jews*. And thus <sup>2</sup> the Prophecy against *Amalek*, that *he should perish for ever*, was finally fulfilled. <sup>3</sup> *The Lord had War with Amalek from*

<sup>1</sup> Esth. ix. 25. <sup>2</sup> Num. xxiv. 20. <sup>3</sup> Exod. xvii, 14, &c.



APPEN. *Generation to Generation*, till at last by this signal Act  
 II. of divine Vengeance, *the Remembrance of Amalek was*  
 TO  
 SERM. *utterly put out from under Heaven*, nor does that  
 X, XI. Nation ever afterward appear on the Records of  
 History.

It is farther observable, that though God had given the *Israelites* a general Command to destroy *Amalek*, yet in the most remarkable Instances of the Execution of these Orders, the *Amalekites* were themselves the Aggressors. It appears that when *Saul* was commanded *utterly to destroy Amalek*, they had first made War upon *Israel*. And in the Times of *Abasuerus*, *Haman*, and his Countrymen, had first devised against the *Jews* to consume and to destroy the whole Nation. And after this surely they might return the wicked Device upon their own Heads, without any Imputation of Injustice, or Cruelty.

APPEN.

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# APPENDIX II.

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## BEING A COMMENT ON PSALMS CIX. AND LV.

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**I**N a Discourse on *Jephthah's Vow*, published APPEN.  
not long since, I declared myself fully per- II.  
suaded that the *Old Testament*, as well as the <sup>TO</sup>SERM.  
*New*, the more carefully it was examined, and the X, XI.  
more thoroughly it was known; the more fully it  
would appear to be throughout *holy, and just, and*  
*good*, and every way worthy of the divine Author.  
I hope in the foregoing Discourses I have sufficiently  
made good what I there asserted. I also shewed  
that the Imprecations, which we meet with in our  
*English Translation of the Book of Psalms*, were not  
Curses,

APPEN. Curfes, but Prophecies ; that moft of them are in  
 II. the Original expreffed in the *Future Tense*, and ought  
 TO  
 SERM. to be fo rendered.

X, XI.

These Psalms have been otherwife underftood. It has been faid, that fome of the *Imprecations* contained in them are *announced by the Imperative*. Be it fo : I only contend for the rendering by the *Future Tense*, what is fo expreffed in the *Hebrew* ; obferving at the fame Time, that the <sup>a</sup> Prophets fometimes deliver their Prophecies in the *Imperative Mood*. On the other Hand, to fay that God did not always guide the Mind of the inspired Writers, is to uncanonize Scripture at Pleafure. To attribute thefe Imprecations to the vindictive Temper of the *Jews*, as defcribed by *Juvenal* and *Tacitus*, is to take the Account of their Enemies, given of that People a Thoufand Years after, from which Charge alfo their own Authors, *Josephus* and *Philo*, have vindicated them ; <sup>b</sup> and it is alfo to attribute the fame revengeful Temper to *David*, contrary to the Authority of Scripture. I add therefore, in Support of my former Pofition, a fhort Comment on the 109th and 55th Psalms, which in our Englifh Translation feem the moft exceptionable. The fame Principles may be applied to others written on the fame, or fimilar Occafions.

<sup>a</sup> Jer. i. 26. Rev. xviii. 6.

<sup>b</sup> See *Joseph. contra Apion. Phil. Jud. περί φιλαθρηπίας. Eusebius and Clemens Alex.* confirm the fame.



P S A L M CIX.

APPEN.  
II.  
TO  
SERM.  
X, XI.

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THIS *Psalms* is entitled *a Psalm of David*. In order to understand it, we ought to consider the Circumstances of the Writer, and the Occasion of the writing it. *David* was twice in the greatest Distress; persecuted by his Enemies, and encompassed with *the Terrors of Death*. His first Distress was brought upon him by *Saul*. <sup>c</sup> *Saul* being rejected for his Disobedience, *David* was by the Command of *God* anointed King. But yet he was not to succeed to the Throne till after *Saul's* Death, *Saul* being suffered to enjoy the Kingdom during his Life. And this brought great Distress upon *David*, he being in such a Situation, as perhaps no Man was before, or has been since. And in these critical Circumstances he behaved with the greatest Prudence, with great Dutifulness to the King, and Piety to *God*, as any one may perceive who reads his History with due Care and Impartiality. That *Saul* after some Time came to know his Designation to the Throne is, I think, clear from 1 Sam. xx. 31. xxiii. 17. xxiv. 20. and this was probably the Reason of his pursuing him with such inveterate Hatred. <sup>d</sup> *David* flying from *Saul* was received by *Abimelech the Priest*, who relieved his Hunger with Bread,

<sup>c</sup> 1 Sam. xv. xvi.

<sup>d</sup> xxi. 1, &c.

and

APPEN. and gave him *Goliath's* Sword. Of this *Doeg* the  
 II. Edomite informed *Saul*, who, being enraged, slew  
 TO SERM. *Abimelech*, and all his House, and smote his City with  
 X, XI. the Edge of the Sword. And I think it appears  
 from <sup>e</sup> this *Psal*m, and several others, that *Saul* pro-  
 ceeded against *David* in a judicial Way. <sup>f</sup> And it  
 may also be gathered from the *Psalms* composed on  
 this Occasion, (though it is no where particularly re-  
 corded in the *Scripture* History), that this Accuser of  
*David* came to an untimely End; and probably too  
 by the Course of Justice. These then were no com-  
 mon, or domestick Enemies. They were guilty of Cru-  
 elty, Murder, Ingratitude, and false Witness: They  
 had killed *God's* Priests, and massacred their whole  
 City, both Men and Women, Children and Sucklings, and  
 even Oxen, Asses, and Sheep: They had taken Coun-  
 sel together against the Lord, and against his Anointed,  
 and joined in a wicked Attempt to defeat the Coun-  
 sel of *God*, and destroy him whom *God* had ap-  
 pointed King over *Israel*. Upon this Occasion, I  
 apprehend, was this *Psal*m penned; and therefore  
 we may reasonably suppose it to be a Prophecy of  
 the untimely Fate of this Accuser of *David*. And,  
 as *David* was a Type of *Christ*, so this his Accuser,

<sup>e</sup> *Pfal.* cix. 2, 3. vii. 3. xvii. 2. xxvi. 1, 2. xxvii.  
 12. xxxi. 18. xxxv. 11, &c. lviii. 1, 2. lxiv. 6.  
 cxix. 69. cxx. 1, &c.

<sup>f</sup> See *Pfal.* vii. 12, &c. xxxv. 8, &c. lii. 5, &c. liv. 5.  
 lviii. 10. lxii. 3. lxiv. 7, &c. cxx. 3, &c. cxl. 9, &c.

and Betrayers, was a Type of Judas; and this Psalm APPEN:  
was, in its secondary Sense, a Prophecy of his mi- II.  
ferable End. \* And for this too we have the Au- S E R M.  
thority of St. Peter, who, though he, or St. Luke, X, XI.  
quotes the Words, as they stand in the Septuagint  
Version, yet interprets them to be a Prophecy of  
Judas.

If these Things are allowed, they will furnish us  
with a Key, which will, I apprehend, let us into the  
Meaning and Purport of this whole Psalm. David,  
now in the greatest Distress, applies to God for Aid  
against his Enemies—*Hold not thy Peace, O God of  
my Praise.* He complains of their Falshood and  
Ingratitude—*For the Mouth of the Wicked, and the  
Mouth of the Deceitful, are opened against me: They  
have spoken against me with a lying Tongue. They  
compassed me about also with Words of Hatred, and  
sought against me without a Cause. In return for my*

\* Acts i. 20. Some have thought that the Verbs in this  
Quotation being in the Imperative and Optative Moods, is a  
Circumstance unfavourable to their Opinion, who would ren-  
der the Forms of this Psalm in the Future Tense. See Merrick  
Annot. But it should be considered, that St. Peter spoke in the  
Hebrew, or Syriack Language; and therefore undoubtedly  
quoted the Words as they stood in the Original, in the Future  
Tense. But St. Luke, writing for the Use of the Christians in  
Greece and Asia, took the Words, as he found them in the Sep-  
tuagint Translation, which was in Use in those Countries, and  
did not think it necessary, or proper to alter them.

Love.



APPEN. Love they are my Adversaries ; <sup>h</sup> but I give myself unto  
 II. Prayer. And they have rewarded me Evil for Good,  
 T O  
 SER M. and Hatred for my Love. The same Complaints we  
 X, XI. have here, as in other Psalms written on the same  
 Occasion — <sup>i</sup> False Witnesses did rise up : They laid to  
 my Charge Things that I knew not. They rewarded me  
 Evil for Good.

After these Complaints the Psalmist adds—Set  
 thou a wicked Man over him, and Satan, or the Ac-  
 cuser, shall stand at his Right Hand. The Psalmist  
 spoke before in the Plural Number ; he here changes  
 it for the Singular. As he had many Adversaries,  
 so there was one, of whom he had more particular  
 Reason to complain. And what is here said plainly  
 refers to what went before, Ver. 2 and 4. He had  
 there said—פִּי רָשָׁע וּפִי־מִרְמָה עָלַי פָּתַחְוּ—and here  
 he says—הַפְּקֵד עָלַי רָשָׁע—and again in Allusion to  
 the Word—יִשְׁטַנּוּנִי—used before, he here adds—  
 וְשֹׁטֵן יַעֲמֵד עַל־יְמִינִי <sup>k</sup> This is to be understood  
 with Reference to the Customs used in the Jewish  
 Courts of Judicature, where the Accuser stood at the  
 Right Hand of the Criminal. David therefore here  
 wishes, (which surely, in his Case, and against such  
 an Enemy, was no unreasonable Wish, or Prayer),  
 that his malicious Accuser may himself be arraign-

<sup>h</sup> תַּפְלָה—The Noun is here used for the Verb, as—אֲנִי שָׁלוֹם  
 —I sought after Peace. Psal. cxx. 7.

<sup>i</sup> Psal. xxxv. 11, 12. See also Psal. xxi. 18. xxvii. 12.  
 cxx. 1, 2. <sup>k</sup> See Hammond Annotat.

ed, and brought to Judgment. What follows is APPEN.  
a prophetic Description of his Condemnation, II.  
and the Consequences which would follow there- T O  
upon. It is in the Original expressed in the Fu- SERM.  
ture Tense; and I can see no Reason why it should X. XI.

not be so construed. It is true indeed that the  
Future Tense is in the Hebrew Language some-  
times used for the Optative Mood; but if the  
Words will bear two Senses, why should we pur-  
posely choose the worst? But as the Psalmist be-  
gins with the Imperative Mood—*Set thou a wicked  
Man over him*—this may perhaps be thought to  
determine the Sense of the whole. Not to insist  
that Prophecies are sometimes expressed in the  
Imperative Mood, it may be answered, that such  
Change of Tenses, &c. is common in the Psalms,  
and indeed in all poetical Writings. In this very  
Verse there is a sudden Change of Numbers. He  
had before complained of his Adversaries in the  
Plural Number; in this and the following Verses  
one in particular is pointed out. And again in  
the latter End of the Psalm they are spoken of in  
the Plural Number. And the like Change of  
Tenses we have an Instance of in this very Psalm,  
V. 26, 27. Our English Translation also renders  
what is in the same Tense, and Mood, in the He-  
brew, partly in the Optative Mood, and then what  
follows immediately after in the Future Tense.  
And, what is still more strange, when Evil is  
VOL. II. X foretold

APPEN. foretold, they put it in the *Optative Mood*, and make  
 II. a Curse of it; but when Blessings are promised,  
 TO  
 SERM. they put it in the *Future Tense*,<sup>1</sup> as may be seen  
 X, XI. in this very *Psalms*, V. 29, 30, 31. I can there-  
 fore see no sufficient Reason why we may not ren-  
 der all that follows in the *Future Tense*, as prophe-  
 tical of what shall follow on the Arraignment of  
 this wicked Man—*When he is judged he shall go  
 out, or be condemned as guilty, and his Prayer shall  
 become Sin*: By — תפלתו — we may understand  
 his Plea in Court, and by it's *becoming Sin*, I suppose,  
 is meant that it will not be sufficient to acquit him  
 of Guilt. It follows—*His Days shall be few, and  
 his Office shall another take. His Children shall be  
 fatherless, and his Wife a Widow. His Children  
 shall be continually Vagabonds, and shall beg and seek  
 by Reason of their Desolations*. Thus the Words may  
 not improperly be rendered—they being ruined, and  
 turned out of their Houses, shall be forced to beg  
 their Bread, and seek abroad for Necessaries. The  
*Extortioner shall seize all that belonged to him, and  
 Strangers shall take his Labour for a Spoil. There  
 shall be none to extend Mercy to him; there shall be  
 none to favour his fatherless Children. His Posterity  
 shall be cut off; and in the Generation following their  
 Name shall be blotted out. The Iniquity of his Fathers  
 shall be had in Remembrance with the Lord; and the  
 Sin of his Mother shall not be blotted out. They shall*

<sup>1</sup> See also Psal. lv. 15, 16. xxxv. 8, &c. lxxi. 13, &c.



be before the Lord continually; and their Memory APPEN.  
shall be cut off from the Earth. All this is no more II.  
than the usual Consequence of a wicked Man's TO  
being condemned in Judgment. He is cut off SERM.  
X, XI.

in the Midst of his Days, his Office passes to another, and his Goods and Possessions are seized by the Hand of Justice: His Children by his Means become fatherless, and his Wife a Widow: His Children, being debarred of their Inheritance, become Vagabonds, and Beggars; and he, and all who belong to him, perish unpitied both by God and Man. <sup>m</sup> We have a like Prophecy of the Fate of this same wicked Man in the lii. Psalm, which, as the Title informs us, was composed on the same Occasion, as that on which this is generally thought to have been, on *Doeg the Edomite's* Information against *David*. And here our Translation rightly renders the Text in the *Future Tense*—God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy Dwelling-Place, and root thee out of the Land of the Living. The Righteous also shall see this, and fear, and shall laugh at him. <sup>n</sup> There are also (as I observed before) several other Psalms, which seem to point out the Fate of this Man. <sup>o</sup> It is said, that his Net, that he had laid privily, should catch himself, and that into that very Destruction he should fall; and

<sup>m</sup> Psal. lii. 5, 6.  
9, &c.

<sup>n</sup> See Psal. liv. 5. lviii. 6, 8. cxl.  
<sup>o</sup> xxxv. 8.

APPEN. that <sup>p</sup> they should make their own Tongues fall upon  
 II. themselves. We may therefore reasonably presume  
 TO  
 SERM. that these things were literally accomplished in  
 X, XI. Doeg; and that this Psalm is a Prophecy foretelling  
 his untimely End, but farther pointing out to us  
 the miserable Death of another execrable Traitor,  
*Judas Iscariot.*

In the following Verses the Reasons are set  
 forth why this Man was to be so severely punished.  
 —Because he remembered not to shew Mercy, but perse-  
 cuted the poor and needy Man, that he might even  
 slay the broken in Heart. As he loved Cursing, so  
 shall it come unto him; as he delighted not in Blessing, so  
 it shall be far from him. As he clothed himself with  
 Cursing, like as with his Garment, so shall it come  
 into his Bowels like Water, and like Oil into his Bones.  
 It shall be unto him, as the Garment which covereth  
 him; and for a Girdle, wherewith he is girded continu-  
 ally. The same Character is given of Doeg in the  
 liith Psalm—<sup>a</sup> *Thou lovest Evil more than Good; and  
 Lying rather than to speak Righteousness. Thou lovest  
 all devouring Words, O thou deceitful Tongue.*

But the 20th Verse of this Psalm I must dwell  
 more particularly upon, as I think it determines  
 the Sense of the whole Psalm. It runs thus in the  
 Original—מִתַּחַת פְּעֻלַּת שְׁטָנִי מֵאֵת יְהוָה וְהַדְּבָרִים  
 רָעַע עַל-נַפְשִׁי—The literal construction of which is—

<sup>p</sup> Psal. lxiv. 8.

CXX. 2, 3. CXL. 11.

<sup>a</sup> Psal. lii. 2, 3, comp. Psal. x. 7, 8.

*This the Reward of mine Accusers from the Lord*; APPEN.  
 and of them that speak Evil against my Soul. And <sup>II.</sup>  
 so also the Septuagint Translation renders it—<sup>TO</sup>SERM.  
 Τὸτο τὸ ἔργον τῶν ἐνδιαβαλλόντων με παρὰ κυρίου—and so the <sup>X, XI.</sup>  
 Vulgate—*Hoc opus eorum qui detrahunt mihi*. And

so in like Manner the Syriack, the Arabick, and the  
 Chaldee Paraphrast render it, either omitting the  
 Verb, or adding it in the *Present*, or *Future Tense*.  
 But our Translators have here unaccountably ren-  
 dered it, *Let this be the Reward of mine Adversaries*  
*from the Lord*. In translating what went before  
 in the *Optative Mood*, they followed the Authority  
 of the ancient Versions; but here they have added  
 the Words—*Let be*—without either Authority, or  
 Reason. Nor will the Words admit of this Con-  
 struction: The *Demonstrative Article* הַזֶּה—τὸτο—  
*hoc*—denotes something real, that either was, or  
 certainly would be. It refers to what went before,  
 and may very well be construed—*Lo this*, or see  
 here, *the Reward of mine Accusers*. This explains  
 indeed the whole *Psalms*; and shews that what went  
 before were not bitter Curses, which a man desti-  
 tute of *God's Grace* uttered against *his own private*  
*Enemies*, but prophetic Denunciations of *God's*  
*Judgments*, which *David*, moved by *the Holy Ghost*,

פַּעֲלָתָא—The Word פַּעַל or פִּעֵל, as it signifies *Work*, so  
 it sometimes signifies the *Wages* or *Reward of Work*, Lev.  
 xix. 13. Job vii. 2. Jer. xxii. 13.

שׂוֹנֵא—*mine Accusers*—the same Word as was before used,  
 V. 4, & 6.



APPEN. pronounced against a wicked Traitor, the *Adver-*  
 II. *sary of God*, and his *Anointed*; and these Judg-  
 T O sements were afterwards actually inflicted on him,  
 SER M. in just Retaliation for his Malice and wicked  
 X, XI. Deeds. I might add here another Consideration,  
 that if *David* had been of so vindictive a Temper,  
 as to wish all these dreadful things to his private  
 Enemies, yet surely he would not have been  
 guilty of such Impiety, as to utter such Curses in  
 his Addresses to *God*.

If what has been already advanced be admitted,  
 the remaining Part of the *Psalms* will need no long  
 Comment. *But do thou for me*, (proceeds the *Psal-*  
*ist*), *O Jehovah, my Lord, for thy Name's Sake; be-*  
*cause thy Mercy is good, deliver thou me. For I am*  
*poor, and needy, and my Heart is wounded within me.*  
*I am gone, like the Shadow, when it declineth: I am*  
*tossed up and down, as the Locust. My Knees are*  
*weak through fasting; and my Flesh faileth of Fatness.*  
*I became also a Reproach unto them; they looked on*  
*me, they shook their Heads. Help me, Jehovah, my*  
*God. O save me according to thy Mercy. And they*  
*shall know that this is thy Hand, that thou, Jehovah,*  
*hast done it. They shall curse, but thou shalt bless; when*  
*they arise they shall be ashamed, and thy Servant shall*  
*rejoice. My Accusers shall be clothed with Shame;*  
*they shall cover themselves with their own Confusion,*  
*as with a Mantle. I will greatly praise Jehovah*  
*with my Mouth; Yea I will praise him among the*

*Multi-*

Multitude. For he shall stand at the Right Hand of APPEN. II.  
the Poor, to save him from the Judges of his Soul. T O

This again refers to the Customs of Courts of SERM. X, XI.  
Judicature. David had been condemned by some

judicial Sentence. For this Reason he might hope that his *Accuser* might meet with the same Fate.

By שפטי נפשו—the *Judges of his Soul*—we may understand those who sat as Judges on him. And God is here represented as an Advocate, who should stand at his right Hand to defend him from the Sentence of his *Judges*. His Enemy is to have an *Accuser* stand at his Right Hand, when he is impleaded; but God would stand at David's Right Hand, to plead his Cause. And here let me ask, if these two last Verses are to be understood in the *Future Tense*, as they are rendered in our *English* Translation; why should not we render all the rest of the *Psalms* in the same *Tense*? If David foresaw his own Deliverance, we may reasonably conclude that he foresaw, and foretold the Destruction of his Adversaries.

And now let any one judge whether the Interpretation here offered does not give us a very good Sense of this Psalm, no way unworthy of the good King David, or of the Holy Ghost, who spake by his Mouth. It is a most beautiful Piece of Poetry; and contains a plain Prophecy of God's Blessings to his faithful Servant, and Judgments on his wicked Adversary. And I may appeal to any one,

APPEN. who understands the *Hebrew* Language, whether  
 II. this Construction is not entirely agreeable to the  
 T O  
 S E R M. *Hebrew* Original, or at least what the Words will  
 X, XI. very well bear. I have advanced no new Hypo-  
 thesis, no forced Construction; but have given a  
 literal Translation, rendering the *Future Tense* by  
 the *Future Tense*.

## P S A L M LV.

IT has been before observed, that *David* was twice in the greatest Distress. First, when he was persecuted by *Saul*. Secondly, when his Son *Absalom* rebelled against him. \* This lvth Psalm is generally allowed to have been composed on the breaking out of *Absalom's* Rebellion, " and *David's* hearing that *Abitophel* was among the Conspirators. It contains a Description of his own Distress, and the treacherous Proceedings of this wicked Man; and concludes with a Prophecy of his untimely End. The whole of this latter Part is in our Translation expressed in the *Future Tense*, excepting only the 16th Verse, which also is in the same Tense in the *Hebrew*. But our Translators have turned it into

\* *Hammond, Patrick, Ainsworth* Annot. *Chald.* Paraph. *Delany's* Life of K. *David*. *Chandler's* Crit. Hist. of the Life of *David*; where there is an excellent Paraphrase, and Comment. on this Psalm.

" 2 Sam. xv. 31.



a most horrid Curse—*Let Death seize upon them, APPEN. II. and let them go down quick into Hell.*

The Psalmist begins with an earnest Prayer to <sup>TO</sup> SERM. God—*Give Ear, O God, to my Prayer; and bide not X, XI.*

*thyself from my Supplication. Attend unto me, and bear me: I mourn in my Complaint, and <sup>w</sup> am in the greatest Consternation, because of the Voice of the Enemy, because of the Oppression of the Wicked. For they cast Iniquity upon me; and in Wrath they hate me.* There follows a lively Description of his sad and hopeless Condition—*My Heart is sore pained within me; and the Terrors of Death are fallen upon me. Fearfulness, and Trembling are come upon me; and Horror hath overwhelmed me.* All this answers exactly to the Account of the Conspiracy of Absalom, and the Distress which David was in, as described in 2 Sam. xv. \* And as there we read, that David said unto all his Servants that were with him at Jerusalem, *Arise, let us flee, for we shall not else escape from Absalom; make Speed to depart, lest he overtake us suddenly*—so he here expresses the same Intention in the Figures of Poetry. *And I said, O that I had Wings like a Dove, I would flee away, and dwell at Rest. Lo, I would wander far away, I would lodge in the Wilderness. I would hasten my Escape from the stormy Wind, from the Tempest.* We read in the History, that David prayed to God that he would turn the Counsel of Abitophel into

<sup>w</sup> See Chandler.

\* 2 Sam. xv. 14.

*Foolishness.*

APPE N. *Foolishness.* And God immediately heard his Prayer,  
 II. and suggested to him Means of defeating this Po-  
 T O litician's Counsels. Immediately after *Hushai the*  
 S E R M. *Archite came to meet him ; and David employed him*  
 X, XI. *to sow Discord among his Enemies, and thereby*  
*defeat the Counsel of Abitophel. And in like Manner*  
*David prays here in this Psalm—Destroy, O Lord,*  
*and divide their Tongues. By Tongues we are to un-*  
*derstand their Speech, and Counsel ; and David*  
*here prays that God would defeat their Counsels*  
*by dividing, and disuniting them. Which was ac-*  
*cordingly accomplished : Hushai, by giving diffe-*  
*rent Advice, defeated the Counsel of Abitophel.*

The following Verses express in strong Terms the Confusion, and Contention, the Deceit, and Treachery that abounded in the City, by Means of the Abettors of this Conspiracy. They watched the Walls ; they used Violence, and Fraud, to increase their Number, and practised every Art to alienate the Hearts of the People from their lawful King, and engage them in the Interest of his unnatural, and impious Son.—*For (proceeds the Psalmist) I have seen Violence, and Strife in the City. Day and Night they go about it upon the Walls thereof: Mischief also, and Sorrow, are in the Midst of it. Wickedness is in the Midst of it: Deceit and Guile depart not from her Streets. But what struck most to David's Heart, next to the Infidelity of his own Son, was the Perfidy, and Ingratitude*

of his Counsellor, and Friend *Abitophel*. His Character is painted here in most strong and beautiful Colours. For it was not an Enemy that reproached me, then I would have borne it; neither was it one that hated me, that did magnify himself against me, then would I have hid myself from him. But it was thou — *אנוש כערבי* — <sup>1</sup> a Man whom I esteemed as myself, my Guide, and mine Acquaintance. We took sweet Counsel together; we walked unto the House of God in Company.

APPEN.  
II.  
TO  
SERM.  
X, XI.

Then follows a Prophecy of the untimely End of this wicked Traitor, and his Accomplices — *ישי מות עלימו* — <sup>2</sup> The Word — *ישי* — is of doubtful Signification. It may come either from — *נשא* or *נשה* — and may signify either to *take away*, to *deceive*, or to *seize for Debt*. Taken in any of these Senses it seems to import a sudden Destruction — *Death shall suddenly arrest them* — and this agrees with what follows — *and they shall go down alive into the Grave; for Wickedness is in their Dwellings, and among them*. This was most lite-

<sup>1</sup> The Septuagint very properly renders it *ἀνθρώπου ἰσὶ ψυχῇ*.

<sup>2</sup> See Chandler Crit. Hist. p. 311. I am informed that the Verb — *נשא* — is still used in the Arabick Dialect, and signifies *Incessit, Prodiit, Surrexit contra aliquem*. And to this Sense the Particle — *על* — very well accords. And in this Sense both the Septuagint and Vulgate render it — *ἔλθτω θάνατος ἐπ' αὐτούς* — *Veniat mors super ipsos*. It is not uncommon for the — *נ* — in these Verses to be cut off by Apocope. See Buxtorf's Thes. Grammat. p. 255.

rally



APPEN. rally fulfilled, first, and principally, in the un-  
 II. timely Fate of *Abitophel*, and afterwards in that of  
 TO  
 SERM. *Absalom* himself, and all who perished in that Re-  
 X, XI. bellion. \* We read that *when Abitophel saw that*  
*his Counsel was not followed, he went home, and*  
*hanged himself, and died. He went down alive into*  
*the Grave.* He died in the Prime, and Vi-  
 gour of Life, in his full Strength and Health.  
 And to the same Purpose we read V. 24. — אנשי  
 דמים ומרמה לא יחצו ימיהם — which our Version  
 rightly translates — *Bloody, and deceitful Men shall*  
*not live out half their Days.* And yet this 16th Verse  
 they render — *Let Death seize upon them, and let*  
*them go down quick into Hell.* There are in this  
 Translation two capital Faults. First the Word  
 — שאול — <sup>b</sup> which properly signifies the *Grave*, or  
*Place of departed Souls*, is here rendered *Hell*. Se-  
 condly, a plain Prophecy of what actually befel  
*Abitophel* is turned into a most horrid Imprecation,  
 without any Pretence of Reason, unless it be that  
 the *Septuagint*, and other ancient Versions, have  
 rendered it so before. In the sixth *Psalms* the  
*Psalmist* begins in the *Imperative Mood*, which  
 might induce Interpreters to think that the whole  
 was to be understood in the Form of an *Imprecation*.  
 Nor is it any where particularly recorded in

\* 2 Sam. xvii. 23.

<sup>b</sup> See *Taylor's Concordance*. *Buxtorf, Robinson Lexic. Sep.*  
 renders it אֵדוּם.

the *Scripture* History that *Doeg* underwent the Punishment there described; but the untimely Death of *Ahitophel* is fully recorded in *Scripture*; and we find every thing happened to him exactly, as is here described, and foretold. The former Part indeed of the *Psalms* runs in the Form of a Prayer; but it is not unusual in the *Psalms* for a Prayer to be succeeded by a Prophecy. God seems to have heard the *Psalmist*, while he was yet speaking in Prayer, <sup>a</sup> as he did his Servant *Daniel*, and to have inspired him with an Assurance that his Prayers were heard. And accordingly our Translation, as well as other ancient Versions, renders all the remaining Part of the *Psalms* in the *Future Tense*, though the *Tense* in the *Hebrew* is the very same throughout, in this 16th Verse, as well as in those which follow.

APPEN.  
II.  
TO  
SERM.  
X, XI.

The *Psalmist* proceeds—I will call upon God, and Jehovah shall save me. At Evening, and Morning, and at Noon-day, I will pray, and cry aloud, and he shall bear my Voice. He hath delivered my Soul in Peace from the Battle that was against me, though they came upon me with many. As the Verb here is in the Præter-perfect Tense, this seems to relate to his past Deliverances. God had often before delivered him in the Day of Battle, though there were many who came against him; and therefore he hoped

<sup>a</sup> See Psal. vi. vii. xxii. xl. liv. lix. lxiv. lxix. lxxi. cix. <sup>d</sup> Dan. ix. 20, 21.

APPEN. for the like Deliverance now. *David* goes on to  
 II. foretell the Success of his Prayers, and Destruction  
 T O of his Enemies — *God shall hear, and shall afflict*  
 SER M. X, XI. *them, \* even he who abideth, or reigneth, of old, or*  
 from Eternity; because they have no Changes, and  
 Fear not God. The Word — חליפות — here trans-  
 lated *Changes*, is of doubtful Signification. It most  
 probably relates to their moral Character — *there is*  
*no Change in them, no Hopes of Reformation, no*  
*Fear of God, and therefore God shall afflict them.*

In the next two Verses *Abitophel* is particularly  
 pointed out. And here also, as in the sixth Psalm,  
 we may observe the *Singular* and *Plural* Numbers  
 used interchangeably. *David* had many Adversa-  
 ries; but of one, *Abitophel*, he had more especial  
 Reason to complain. *He hath put forth his Hand*  
*against such as were at Peace with him; he hath broken*  
*his Covenant.* *Abitophel* was *David's* Counsellor,  
 and he had admitted him to the greatest Intimacy.  
 Great therefore was his Ingratitude when he rose  
 up in Rebellion against him: He thereby violated

\* A small Emendation in the *Hebrew* Text, by omitting  
 the Prefix — ו — before — ישב — will make the Sense run much  
 easier; and this Emendation is supported by the *Septuagint* and  
 all the other ancient Versions. As thus — ויעז אל ויעז קדם  
 קדם — Sept. — Εισακούσεται ὁ Θεὸς καὶ ταπεινώσει αὐτοὺς  
 ὑπάρχοντες πρὸ τῶν αἰώνων — *God shall hear, and he who abideth*  
*of old shall afflict them, or bring them down.* This Appellation of  
 God — ויעז קדם — seems similar to that *Is. lvi. 15.* שכן עז  
 See *Merrick Anom. Not.*



the double *Covenant*, both of Allegiance, and Friend-ship. The next Words—חֶלֶק מִחֶמְאָת פִּי—may properly be rendered—*Smooth were the buttery Words of his Mouth, but War was in his Heart; his Words were softer than Oil, yet were they drawn Swords.* But, as *David's* Character was quite different, so different would be his Reward.—*Cast thy Burden upon the Lord, and he shall sustain thee; he will not suffer the Righteous to be moved for ever. But thou, O God, shalt bring them down into the Pit of Destruction; bloody and deceitful Men shall not live out half their Days; but I will trust in thee.* The Character and Fate of *Ahitophel* is here plainly pointed out; and therefore there is the greatest Reason to interpret the 16th Verse of the same Man, and the same Fate, and to understand it, not as a bitter *Imprecation*, but as a Prophecy of his untimely End, which accordingly, the History assures us, was literally fulfilled. And thus this whole *Psalms* will appear to be a most beautiful Piece of divine Poetry, setting forth in the strongest Colours *David's* deep Distress, and the Wickedness and Ingratitude of his Enemies, exemplifying his Piety, and firm Trust in *God*, and plainly foretelling his Deliverance, and *God's* just Vengeance on his *blood-thirsty and deceitful* Enemies.

APPEN.  
II.  
TO  
SERM.  
X, XI.



PRÆLECTIONES  
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Y



PRÆLECTIONES

THEOLOGICÆ

Vol. II.

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# PRÆLECTIO I.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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**D**E argumentis e *Vetere Testamento* ductis, PRÆL.  
quibus *Christi* divina Natura confirmari so- I.  
let, variæ sunt Theologorum sententiæ.

Sunt qui hujusmodi argumenta omnia contemnunt,  
et derident, nihil hujusmodi in *Vetere Testamento* re-  
periri clamitantes. Scriptor haud incelebris, qui  
Doctrinam Trinitatis in *Scripturis* traditam exponere  
in se recepit, omnia fere *Veteris Testamenti* testimonia  
prætermisit. Sunt etiam, qui *Christum* esse *Deum*  
libenter agnoscunt, qui tamen omnia argumenta a  
*Vetere Testamento* petita aut negligunt, aut respuunt.  
Hujus doctrinæ notitiam tunc primum orbi illuxisse  
arbitrantur, quando *Deus* Filium suum Unigenitum  
e coelis in terram demisit. Sunt e contra, quibus  
dispar est error, qui *sacram Scripturam* misere tor-  
quent, et ex omni fere *sacri Codicis* versiculo *Christi*  
divinam

PRÆL. divinam Naturam eruere laborant. Nimum horum  
 I. hominum studium multis fastidium movit, et contemptum, et ipsi Veritati, quam tantopere confirmare satagunt, nebulam quandam obduxit. Videamus igitur annon media nobis relinquatur via. Mihi quidem neque tutior neque certior esse ratio videtur, quam in hac re verum investigare possimus, quam si collationem instituamus inter *Vetus Testamentum* et *Novum* — πνευματικαῖς πνευματικὰ συγκρίνοντες — et ea loca *Veteris Testamenti*, quæ *Novi Testamenti* Scriptores referunt, et de *Christo* intelligunt, diligenter expendentes.

Ab ipsis rerum primordiis initium sumamus. Exordium *Evangelii* secundum D. *Johannem* cum Exordio *Pentateuchi* conferamus. Ita exorditur *Johannes*—*In principio erat Verbum, et Verbum erat apud Deum, & Verbum erat Deus. Hic erat in principio apud Deum. Omnia per eum facta sunt, & absque eo factum est nihil quod factum sit. Verbum, ὁ Λόγος, idem qui Caro factus est, et inter nos tabernaculum posuit, hic dicitur omnia fecisse. Quod si initium Libri Geneseos conferamus, hic Scriptum legimus—In principio Deus creavit Cælum et Terram.*

Ut vero hæc nostra collatio accuratius procedat, Primo ea loca *Novi Testamenti* proferam, quibus *Filius Dei* Mundi Creator esse dicitur; deinde quæram ecquid hujusmodi ex *Historia Creationis*, quæ in *Libro Geneseos* exhibetur, colligi possit. Postremo autem ex hac collatione liquebit *Christum* esse *Deum*.



Et fatis quidem ex loco jam citato patet *Filium Dei* PRÆL. *Mundi esse Creatorem. Omnia per eum facta sunt, et absque eo factum est nihil quod factum sit.* I.  
 Verba sunt perspicua et explicita—*Omnia per eum facta sunt*—non solum hæc terra, et qui eam incolunt, sed omnia quotquot ubique sunt, et nequis exceptioni locus relinquatur, adjicit—*et absque eo factum est nihil quod factum sit*—ἐδὲ ἐν ᾧ γέγονεν—ne una quidem res quæ facta sit. Hic optime adnotat *Grotius*—“ Ubi omnem exceptionem remove-  
 “ lunt Sacræ Literæ, id quod affirmarunt explicant  
 “ oppositi negatione. Id autem hic ideo factum, ut  
 “ in iis, quæ per Verbum sunt condita, intelli-  
 “ rentur ea quæ conspicua nobis non sunt, etiam  
 “ οἱ αἰώνες, contra Gnosticos, nam illi alium volebant  
 “ esse opificem eorum quæ cernimus, alios rerum  
 “ inaspectabilium, in suo quemque Pleromate.” Ni-  
 hil ergo, præter ipsum *Deum*, ab operibus *Verbi* ex-  
 cipit. Quis vero hic, per quem omnia facta sunt?  
 Idem qui *Caro factus est, Filius Dei Unigenitus*.  
 Et de eodem rursus in commate decimo legimus—  
*Mundus per eum factus est*. Rem eandem plenius, et  
 accuratius, si fieri potest, tradit *D. Paulus* primo ca-  
 pite *Epistolæ* suæ ad *Colossenses* — “ *Per eum* (nempe  
 per *Filium Dei*) *condita sunt omnia, quæ in cælis sunt,*  
*et quæ in terra, visibilia et invisibilia, sive throni, sive*  
*dominia, sive principatus, sive potestates, omnia per eum,*  
*et in eum condita sunt. Estque ipse ante omnia et omnia*  
*per eum consistunt.* Quid potest esse apertius aut

• Col. i. 16, 17.

Y 3

plenius?

PRÆL.

I.

plenius? *Per eum condita sunt omnia*—non solum terrestria, aut hoc Systema Planetarium, sed omnia etiam quæcunque in coelis sunt—non solum res omnes materiales, aut quæ in conspectum cadunt, sed omnia *invisibilia* æque ac *visibilia*—non solum hominum animæ, sed omnes etiam ordines Angelorum, sive inferiores, sive supremi, *sive throni, sive dominia, sive principatus, sive potestates*. Hæc omnia creata sunt—*δι' αὐτοῦ καὶ ἐκ αὐτοῦ*—non solum per illum, sed in ejus honorem et gloriam. Et nequis suspicetur hæc jam creata ab alio dependere, subjicit *Apostolus*—*Estque ipse ante omnia, et omnia per eum consistunt*. Non solum ille rerum omnium Creator est, sed omnium etiam Conservator, ex cujus nutu et arbitrio omnia pendent, quæ in coelis sunt, et quæ in terra. Idem *Apostolus* <sup>b</sup> alibi docet per *Jesum Christum* omnia esse, <sup>c</sup> *Deum* per *Jesum Christum* omnia creavisse; et per *Filium* suum Mundum condidisse. Denique *Apostolus* de *Christo* intelligendum esse docet illud in Psalmis—<sup>d</sup> *Tu in initio Domine terram fundasti, et opera manuum tuarum sunt cali*. Neque dici potest in Mundi Creatione *Filium* ministri duntaxat partes egisse. Idem enim *Evangelista*, qui docet *Verbum* in initio fuisse apud *Deum*, et *Verbum* etiam *Deum* fuisse testatur. Et *Paulus* loco supra citato docet omnia non solum—*δι' αὐτοῦ*—sed etiam—*ἐκ αὐτοῦ*—condita fuisse, et per illum om-

<sup>b</sup> 1 Cor. viii. 6.<sup>c</sup> Eph. iiii. 9.<sup>d</sup> Heb. i. 10.

Vid. Psalm. ciii. 25, &amp;c.

nia consistere. Quin et illud quod *Apostolus* in *Epi-* PRÆL.  
*stola* ad *Hebræos* de *Christo* intelligit, in *Psalms* de I  
*Jehova* Deo *Israelis* dicitur: Et ille, ut cœli ac terræ  
conditor, ita æternus quoque, et immutabilis esse  
ostenditur.

Jam vero secundo loco videamus, quid de hac  
re ex historia Creationis Mosaica colligi potest. Sic  
incipit Liber *Geneseos*—בראשית ברא אלהים את—  
אלהים—Plurale hic Nomen—השמים ואת הארץ  
—cum Verbo singulari—ברא—conjungitur. Unde  
vero factum est, ut *Moses*, qui hoc præcipue confi-  
lio libros suos scripsit, ut plurium Deorum cultum  
tolleret, Creationem Mundi verbis hujusmodi de-  
scriberet, quæ Personas plures denotent? Sunt alia  
*Dei* supremi nomina, quæ *Moses* in hac re usurpare  
poterat. Quare igitur hoc sibi plurale Nomen in re  
tanti momenti deligit? Neque semel duntaxat hæc  
vox de *Deo* usurpatur, sed ter decies in hac brevi  
de Creatione Mundi narratiuncula repetitur, et toties  
cum Verbo singulari conjungitur. Sentio equidem  
hoc argumentum a multis ludibrio habitum esse:  
Hoc loquendi genus usitatum esse aiunt apud *He-*  
*bræos*: Sunt et alia pluralia Nomina in lingua *He-*  
*braica*, quæ de una tantum Persona usurpantur, et  
quæ cum Verbis in singulari numero conjunguntur.  
Imo hæc ipsa Vox—אלהים—aliquoties indivi-  
duam quandam Personam denotat. Quod si hoc  
nostrum argumentum ex plurali terminatione vocis



PRÆL.  
I.

*Hebraica* solummodo penderet, non esset fortasse quod nimis ei consideremus. Sed multa sunt alia quæ ei vim addunt non mediocrem. Reputemus primo quam antiqua sit lingua *Hebraica*. Sunt haud pauci, qui hanc linguam esse primigeniam contendunt ab ipso *Deo* in ipsis rerum primordiis hominibus traditam. Sed utcunque hoc sit, inter primas linguas certe jure numeratur. Liceat igitur rogare, Unde fit ut in hac lingua pervetusta *Numen Supremum* per Nomen plurale plerumque denotetur? Unde *Moses* vir divino Spiritu afflatus, *Dei* Unius cultor sanctissimus, hoc præcipue Nomen elegit, quo Creationem Mundi per *Deum* Supremum describeret? Imo, quod maxime notatu dignum est, *Moses* divinæ naturæ Unitatem hoc nomine expressit—יהוה אלהינו יהוה אחד—Videte annon ex ipsa sententiæ constructione pluralitas Personarum simul cum naturæ Unitate indicari videatur. Quod si hoc nomen de Creaturis aliquoties usurpetur, quæ aut aliquam relationem aut similitudinem cum *Deo* obtinent; aut si quando unam quandam in *Trinitate* Personam denotat, poterat tamen in primo & originali sensu Pluralitatem Personarum in divina natura indicare.

Sed non in hac re cardo vertitur. In hac ipsa de Creatione Mundi historia *Moses* inducit *Deum*, qui creavit cælum et terram, ita plurali numero loquentem—*Faciamus hominem ad imaginem nostram*

• Deut. vi. 4.

*secundum*

secundum similitudinem nostram. Deinde sequitur PRÆL.

—Itaque creavit Deus hominem ad imaginem su-  
am; ad imaginem Dei creavit eum— בצלמו בצלם

אלהים. Rursus hujusce libri Cap. iii. comm.

22. sic scriptum legimus—Et dixit Jehovab Deus

—יהוה אלהים—ecce homo est sicut unus ex no-

bis. Eadem quoque loquendi formula occurrit

Cap. xi. 7. Cum filii hominum turrem in terra

Shinaar ædificarent, dixit Jehovab—Agedum descen-

damus, et confundamus ibi sermonem eorum. In his

omnibus locis de quo Deus loquitur, et quem al-

loquitur? Non Angelos; neque enim illi hominem

creaverunt, neque in illorum imagine homo creatus

est. Neque de se Deus per figuram in numero

plurali loquitur: Quippe tales figuræ in Vetere

Testamento nusquam occurrunt. Atque hæc locu-

tio—Homo est sicut unus ex nobis—hujusmodi figu-

ram non admittit. Duæ Personæ ad minimum

hic designantur. Neque vero credibile est Deum

quenquam Creaturam ita in consortium, quasi im-

perii socium et collegam assumere. Deusne crea-

turam potest vocare unum ex nobis? Potestne crea-

turæ dicere—Nos descendamus—Nos hominem fa-

ciamus? Nequaquam, si fides Prophetæ sit—<sup>f</sup> Quis

direxit Spiritum Jehovæ? Aut quis consiliarius ejus

inivit, et ostendit illi? Cum quo inivit consilium, et in-

duxit eum? Rursus idem Prophetæ sic loquitur—

Hæc dicit Dominus redemptor tuus, et formator tuus

<sup>f</sup> Is. xl. 13. 14.

<sup>s</sup> xlv. 24.

PRÆL. ex utero, Ego sum Dominus faciens omnia, extendens  
 I. cælos solus, stabiliens terram, et nullus mecum.

Neque hæc nova sunt argumenta, aut nuper excogitata. Iisdem telis Judæos oppugnant primævi Scriptores. Justinus Martyr Scriptor vetustissimus<sup>b</sup> iisdem sacræ Scripturæ locis Christum esse Deum demonstrat. “Deum, inquit, illum esse. “stendit, in creatione hominis hæc dicens—“faciamus hominem secundum imaginem nostram et secundum similitudinem — Et fecit Deus hominem, “secundum imaginem Dei fecit eum—Et ne, depravantes ea quæ diximus verba, illa dicamus, quæ magistri vestri dicunt, sive quod Deus ad seipsum loquitur—faciamus—sicut et nos quippiam “facturi sæpe ad nos ipsos dicimus, faciamus; vel “quod ad elementa, i. e. ad terram, et alia similia, “ex quibus intelligimus hominem factum esse, “Deus dixerit, faciamus; rursus referam verba a “Mose prolata, ex quibus citra ambiguitatem intelligere possumus ipsum locutum esse ad alium “quem numero alium ratione præditum. Sum “autem hæc verba—Ecce Adam factus est quasi “unus ex nobis, ut sciat bonum et malum. Nonne igitur “dicens—quasi unus ex nobis—tum numerum “eorum qui una essent, tum ad minimum duos “indicavit? Haudquaquam enim, quod quæ apud “vos esse hæresis dicitur opinatur, verum esse dixerim, quod Angelis hoc dixerit, aut quod corpus

<sup>b</sup> Dial. cum Tryph. p. 285. Edit. Par. 1615.

humanum



humanum Angelorum sit opus; verum hæc ipsa PRÆL.  
a Patre revera edita progenies ante creaturas I.  
omnes una cum Patre erat, et cum ea Pater col-  
loquitur." Rursus alio loco eandem *Scripturam*  
citatur et subjicit—<sup>1</sup> "Hoc, unum ex nobis, nume-  
rum denotat, neque hæc verba figuratam locu-  
tionem admittunt, quemadmodum exponere mo-  
liuntur Sophistæ, qui neque dicere, neque mente  
concipere veritatem possunt." Similia habemus  
pud <sup>k</sup> *Irenæum*, <sup>1</sup> *Tertullianum*, <sup>m</sup> *Novatianum*, a-  
losque.

Neque sola Vox—אלהים—sed aliæ quoque  
Voces, quæ singulari numero enunciantur, de *Leo*  
nomen plurali numero prædicantur. Ita legimus  
Eccl. liv. 5.—כי בעליך עשיר יהיה צבאות שמו—  
Nam qui fecerunt te mariti tui, Dominus exercituum  
nomen ejus. Rursus scriptum est Eccles. xii. 1.—  
זכר את-בוראי—Memor sis Creatorum tuorum. At-  
que iterum Prov. ix. 10.—תחלת חכמה יראת  
יהוה—Timor *Jehovæ* principium  
sapientiæ; et cognitio Sanctorum intelligentia. Ubi  
idem Deus, qui in priori commatis parte *Jehovah*  
vocatur, in posteriori parte plurali voce *Sanctorum*  
significatur. Eadem Vox—קדשים—Deum de-  
notat Prov. xxx. 3. et Hof. xii. 1. Denique *Isaiab*

<sup>1</sup> Dial. cum Tryph. p. 359.<sup>k</sup> L. iv. C. 37. vid. etiam

iv. Præf. L. v. C. 1, 15.

<sup>1</sup> Adv. Prax. C. 12. Lib.

Refur. Carn. C. 6.

<sup>m</sup> C. 21.

PRÆL. *Propheta* <sup>n</sup> vidit *Deum* *sedentem in folio in templo*

I.

*Et Seraphim clamantes alter ad alterum dicebant, Sanctus, Sanctus, Sanctus, Jehovah Dominus exercituum. Et audivit vocem Domini dicentis, Quem misurus sum? Et quis iturus est pro nobis? Ergo si obijcitur alia Nomina præter—אלהים—in plurali numero de personis individuis prædicari, et cum Verbis in singulari numero conjungi, respondemus argumentum nostrum non in plurali terminatione Vocis—אלהים—unice consistere; sed ex multis et variis locutionibus argumentamur, ubi *sacra Scriptura* de *Deo* loquitur, et ipse *Deus* de se loquitur plurali numero.*

Jamque ostendimus ex *Novo Testamento* *Filium Dei* Mundi Creatorem esse; deinde hoc confirmavimus ex *Vetere Testamento*, ubi *Moses* plane indicat plures Personas in Mundi Creatione concurrisse; postremo inde demonstrandum est *Christum esse Deum*. Et positis quidem hisce præmissis necessario sequitur conclusio. Et ratio evincit, et communis hominum consensus confirmat, *Deum* solum Creatorem esse cœli et terræ. *Dei* notitiam ex operum ejus contemplatione percipimus; neque possumus mundi fabricam intueri, et rerum naturalium varietatem, pulchritudinem, et ordinem percipere, quin agnoscamus esse aliquod Numen præstantissimæ mentis, qui hæc omnia formaverit. Si his omissis, testimoniis ex *sacra Scriptura* ductis

<sup>n</sup> Is. vi. 3, 8.

potius utendum esse statui. Et ex locis jam citatis PRÆL.  
I.  
hoc abunde constat. Si omnia, ut *Johannes* docet,  
per *Verbum* facta sunt, et absque eo factum est nihil,  
sequitur *Verbum* ipsum non esse factum. Et Au-  
thor *Epistolæ ad Hebræos* Deum solum omnium re-  
um Creatorem esse ostendit: *Christum* asserit<sup>o</sup> am-  
liore gloria præ *Mose* dignum esse habitum, quanto  
majorem habet honorem is qui construxit domum, quam  
domus ipsa. Deinde subjicit—qui vero construxit hæc  
omnia est Deus. Ubi et *Christum* Mundum condi-  
xisse, et proinde esse Deum verbis luculentis docet  
*Apostolus*. Rursus *D. Paulus* ex mundi fabrica  
Creatorem esse divinum et æternum commonstrat.  
*Ipsius*, inquit, invisibilia a Mundi creatione ex ejus  
operibus intellecta conspiciuntur; æterna nempe ejus  
potentia, et divinitas. Siquidem igitur *Christus* Mundi  
Creator fuerit, ut jam antea monstravimus, inde  
quidam cernitur, et certissime probatur æterna ejus  
potentia, et divinitas. In sequentibus *Apostolus*  
quam cæca sit vecordia, quam grave crimen Ido-  
atriæ ostendit, eosque culpat, qui Creaturam co-  
lebant—παρά τὸν κτίσαντα—præter eum qui creavit  
eos. Unde patet *Paulum* nihil medium agnovisse  
inter Creatorem et Creaturas. Illum qui omnia  
creavit, ex rerum creatarum numero eximit: Illum  
Deum esse benedictum super omnia existimavit:  
illi et illi soli omnem cultum tribui voluit. Similia  
his in omni fere pagina *Veteris Testamenti* occur-

• Heb. iii. 3, 4.

• Rom. i. 20.

runt.



PRÆL.  
I.

runt. *Moses* (ut supra vidimus) hoc primo Religionis omnis Articulo suum Legum codicem aperit—*In principio* (inquit) *Deus creavit cælos et terram*. Ita *Rex Hezekiah* Deum alloquitur, <sup>a</sup> *O Jehovab, Deus Israelis, insidens Cherubim, tu Deus solus omnibus reges terræ, tu fecisti cælum et terram*. Ita *Ezra*, et omnes filii *Israelis* Dei supremum Numen agnoscebant. <sup>b</sup> *Tu ille Jehovab solus es, tu fecisti cælos, cælos cælorum, et omnem exercitum eorum, terram et quicquid est in cæmaria et quicquid est in eis, et tu conservas hæc omnia, et exercitus cælorum tibi se incurvat*. Quin et ipse *Deus* ita servum suum *Job* alloquitur—<sup>c</sup> *Ubinam eras quum fundarem terram? Indica, si tibi sit intelligentia. Quis disposuit mensuras ejus? Siquidem non visti; aut quis extendit in ea regulam? Cui rei bases ejus demersæ incumbunt? Aut quis jecit lapidem in regularem ejus? Quum canerent simul stellæ matutine et vociferati sunt omnes filii Dei. Qua vero eloquentia, qua verborum magnificentia, *Isaiab* Creatoris potentiam, et majestatem depingit? <sup>d</sup> *Quis mensuravit in pugillo suo aquas, et cælos palmo ponderavit, et comprehendit in mensura pulverem terræ, et libravit statera montes, et colles in bilancibus? Quis direxit Spiritum Jehovæ, aut consiliarius ejus fuit, et ostendit illi? Cum quo iniit consilium, et instruxit eum? <sup>e</sup> *Quis me assimilabitis, et adæquabo? dicit Sanctus. Levate in excelsum oculos vestros, et videte, quis creavit hæc***

<sup>a</sup> 2 Reg. xix. 15.

<sup>b</sup> Neh. ix. 6.

<sup>c</sup> Job xxxviii. 4.

<sup>d</sup> Is. xl. 12, 14.

<sup>e</sup> Ib. 25, 26.

Quod si ad initium hujus capitis respiciamus, vide-  
bimus hunc *Sanctum*, de quo hic loquitur *Propheta*,  
esse eundem *Jehovam*, cujus gloria brevi erat reve-  
landa, ante quem præcursor *Johannes* viam erat  
paraturus. Alio loco *Isaiab* Creationis opus *Deo*  
soli tribuit—<sup>x</sup> Sic dicit *Deus Jehovab*, qui creavit  
caelos, et extendit eos, qui expandit terram, et quæ ger-  
minant ex ea, qui dat halitum populo, qui est super  
eam, et spiritum ambulanti in ea; Ego *Jehovab*,  
hoc nomen meum, et gloriam meam alteri non dabo. Imo  
*Deus* ipse ex operibus suum Numen et divinam  
potentiam comprobat. <sup>y</sup> Sic dicit *Dominus* qui crea-  
vit caelos, ipse *Deus*, qui firmavit terram, et fecit eam—  
Ego *Jehovab*, et non alius. Rursus —<sup>z</sup> Audi me *Ja-*  
*cob*, et *Israel*, quem vocavi, Ego ipse, Ego primus, et  
Ego ultimus, manus quoque mea fundavit terram, et dex-  
tera mea mensa est caelos. Atque hunc sibi titulum  
*Christus* assumit —<sup>a</sup> Ego, inquam, sum primus et ulti-  
mus. His concinait *Jeremiab* —<sup>b</sup> Hæc dicit *Jehovab*  
*Dominus exercituum, Deus Israelis*, Ego feci terram,  
et homines, et jumenta quæ sunt super faciem terræ,  
magna mea virtute, et brachio meo extento. Imo hoc  
discrimen *Propheta* ponit inter verum *Deum*, et  
falsa gentium *Idola* —<sup>c</sup> *Jehovab Deus verus est*, ipse  
*Deus vivus, et Rex sempiternus*—*Dii qui caelos et ter-*  
*ram non fecerunt, peribunt e terra, et de his quæ sub*

<sup>x</sup> Conf. Matt. iii, 3.<sup>y</sup> Is. xlii. 5, 8.<sup>z</sup> xlv, 18.

xlviii 12, 13.

<sup>a</sup> Apoc. i. 11, 17. ii. 8. xxii. 13.

Jer. xxvii. 5.

<sup>c</sup> x. 10, 11, 12, 15, 16.

PRÆL.

I.

*cælo sunt. Ille fecit terram potentia sua, stabilivit orbem sapientia sua, et prudentia sua extendit cælum. Vana sunt, et opus errorum, in tempore visitationis sue peribunt. Non est his similis portio Jacobi; quia enim formator omnium ipse, et Israel virga hereditatis ejus, Jehovab exercituum nomen ejus. Rursus <sup>d</sup> Anne sunt inter vana gentium idola, quæ dent imbres? Nonne tu ipse Deus noster, et in te sperabimus; tu enim fecisti omnia hæc. His quoque similia effata passim in libro Psalmorum occurrunt — <sup>e</sup> Magnus est Jehovab, et maxime laudabilis; timendus est præ omnibus Deis. Nam omnes Dei gentium vani sunt; sed Jehovab fecit cælos. Rursus — <sup>f</sup> Cæli enarrant gloriam Dei, et opera manuum ejus annunciat firmamentum. Atque idem summum Deum sæpenumero Psalter hoc titulo insignit — <sup>g</sup> Deus qui fecit nos — <sup>h</sup> Deus qui fecit cælum et terram. Psalmo 148. vates divinus omnes invocatur Creaturas, et Creatorem suum laudare jubet — Laudate eum omnes Angeli ejus; laudate eum omnes ejus exercitus. Laudate eum Sol et Luna; laudate eum omnes stellæ lucidæ. Laudate eum cæli cælorum, et aquæ quæ super cælos sunt. Laudent nomen Jehovæ; nam ille mandavit, et creata sunt. In alio Psalmo gratias agere jubet <sup>i</sup> Deo Deorum, et Dominis Dominorum, qui fecit mirabilia et magna solus, qui fecit cælos sua prudentia, qui expandit terram super*

<sup>d</sup> Jer. xiv. 22.<sup>e</sup> Psalm xcvi. 4, 5.<sup>f</sup> xli.<sup>g</sup> cxx. 15. cxxiv. 8.

cxlvi. 8.

<sup>h</sup> civ. 24, 25.<sup>i</sup> cxxxvi. 2, 4, 5, 6.



aquas—Psalmus 33. legimus verbo *Jehovæ* celos factos esse, et spiritu oris ejus omnem exercitum eorum. Sunt qui per *Verbum Dei* hic intelligunt secundam in Trinitate Personam; et hoc sensu intellectus hic locus respondet illi *Johannis*—*Omnia per eum facta sunt.* Utcunque vero hoc sit, certe exinde constat Creationem esse opus unius *Dei* proprium. Denique Psalmus cii. *Psalmes* sic *Deum* alloquitur, *Jehovam, qui de cælo terram inspicit*—*In initio tu terram fundasti, et cæli sunt opera manuum tuarum.* Illi peribunt, tu autem permanebis; et omnes sicut vestimentum veterascent, et sicut vestem mutabis eos, et mutabuntur. Tu autem idem ipse es, et anni tui non habebunt finem.

\* Hunc locum (ut supra observavimus) citat *Apostolus*, et de *Christo* interpretatur. Ille igitur *Cæli* et *Terræ* Creator est, immutabilis, æternus, *Jehovah, qui de Cælo terram inspicit.* Et ex locis supra citatis constat *Deum*, qui creavit celos et terram, fuisse *Deum Israelis*, qui *insedit Cherubim*, et suam in Tabernaculo exhibuit gloriam. Atque in sequentibus ostendimus hunc fuisse *Filium Dei*, qui tempore jam completo *Caro factus est, et inter nos tabernaculum posuit.*

Sunt autem qui fatentur *Deum Christi* ministerio usum esse in Mundi Creatione; & dicunt id, quod a multis perficitur, sæpenumero uni solummodo tribui, cujus jussu et autoritate res transigitur, et cujus reliqui ministri, et legati sunt. Sed *Scripturæ* jam citatæ omnia hujusmodi effugia præclu-

PRÆL. ferunt. Ut supra diximus, omnia per Christum  
 I. creata esse afferunt; neque solum—*δι' αὐτοῦ*—sed et—*ἐκ αὐτοῦ*—et in illo—*ἐν αὐτῷ*—consistere. Et Auctor  
*Epistolæ ad Hebræos Christum* ab omnibus Angelis  
 hoc nomine distinguit, omnibusque docet antecel-  
 lere, eo quod terræ posuit fundamenta, cœlosque  
 formavit. Illi omnes sunt Spiritus ministrantes:  
*Filius solus Deus, Creator Mundi, æternus, immu-*  
*tabilis.* Ex altera parte *sacræ Scripturæ* docent  
*Deum* nullo ministro usum esse in Mundi Creatione.  
<sup>1</sup> *Extendit cœlos solus, et per seipsum terram expandit—*  
*Dixit, Fiat Lux, et Lux erat—*<sup>m</sup> *Verbo Jehovah cœli*  
*facti sunt, et spiritu oris ejus omnis exercitus eorum—*  
*Ipse dixit, et factum est; ipse præcepit, et stetit—*<sup>n</sup> *Cum*  
*Deus terræ fundamenta poneret, stellæ matutine con-*  
*nuerunt, et omnes Filii Dei triumpharunt:* Sed ille  
 solus jecit fundamenta; eorum neque auxilio, ne-  
 que consilio, aut indiguit, aut usus est. <sup>o</sup> *Quis di-*  
*rexerit Spiritum Jehovah, (ait Propheta), aut consiliarius*  
*ejus fuit?* <sup>p</sup> *Ille solus fecit terram potentia sua, stabilivit*  
*orbem sapientia sua, et prudentia sua extendit cœlos.*  
<sup>q</sup> *Ille Deus, ille solus, ille fecit cœlum et terram.* Deum  
 quidem per *Filiū suū* Mundum creavisse liben-  
 ter agnoscimus, et cum *Filio*, et *Spiritu suo*, consi-  
 • lium iniisse. Sed erat ille in sinu *Patris, Filius uni-*  
*genitus, verus Deus ex vero Deo:* Illum habuit

<sup>1</sup> Is. xlv. 24.

xxxviii. 4, &amp;c.

<sup>2</sup> 2 Reg. xix. 15.<sup>m</sup> Psalm. xxxiii. 6, 9.<sup>o</sup> Is. xl. 13, 14.<sup>n</sup> Job<sup>p</sup> Jer. x. 12.

sibi co-æternum et co-æqualem, illum vocat unum PRÆL.  
ex nobis: Ille non solum erat apud Deum, sed erat I.  
Deus: <sup>r</sup> Et per illum omnia facta sunt: Ille non solum  
visibilia, sed et invisibilia creavit, sive throni sint, sive  
dominia, sive principatus, sive potestates; <sup>r</sup> et illum om-  
nes Angeli Dei adorant.

Hæc sacræ Scripturæ testimonia adeo luculenta  
et ampla sunt, ut nulla confirmatione egere videan-  
tur. Verum si scriptores primævos inspiciamus,  
omnes in hac re mire consentire videbimus. Au-  
divistis amplissimum de hac re *Justini Martyris* testi-  
monium, ubi negat Mundum ab Angelis creatum  
esse, hoc *Filii Dei* opus esse asserit, et exinde *Fi-  
lium Dei* verum esse Deum demonstrat.

*Irenæus* Mundum ab Angelis creatum esse negat;  
et pravam hanc opinionem tribuit <sup>r</sup> *Simoni Mago*,  
<sup>u</sup> *Menandro*, <sup>w</sup> *Saturnino*, <sup>x</sup> *Basilidi*, <sup>y</sup> et *Carpocrati*.  
Horum errores *Irenæus* strenue oppugnat. “ <sup>z</sup> Nul-  
“ lius indigens (inquit) omnium *Deus Verbo* con-  
“ didit omnia et fecit, neque Angelis indigens ad-  
“ jutoribus ad ea quæ fiunt.” Rursus — “ <sup>r</sup> Non  
“ Angeli fecerunt nos, nec nos plasmaverunt, nec  
“ Angeli potuerunt imaginem facere *Dei*, nec alius  
“ quis præter *Verbum Domini* — Nec enim indi-  
“ gebat horum *Deus* ad faciendum quæ apud se  
“ præfinierat fieri, quasi ipse suas non haberet ma-

<sup>r</sup> Joh. i. 1.    <sup>s</sup> Heb. i. 6.    <sup>t</sup> L. i. C. 20.    <sup>u</sup> C. 21.  
<sup>w</sup> C. 22.    <sup>x</sup> C. 23.    <sup>y</sup> C. 24.    <sup>z</sup> L. ii. C. 2, 3, 55, 66.  
L. iv. C. 52.    <sup>a</sup> L. iv. C. 37.    L. i. C. 19.



PRÆL. I. nus. Adest enim ei semper *Verbum* et *Sapien-*  
 tia, *Filius* et *Spiritus*, per quos, et in quibus,  
 omnia libere et sponte fecit, ad quos et loquitur,  
 dicens, *Faciamus hominem ad imaginem et similitu-*  
*dinem nostram.* Alio loco sic legimus — <sup>b</sup> “ Sed  
 nec quicquam ex his quæ constituta sunt, et in  
 subjectione sunt, comparabitur *Verbo Dei*, per  
 quem facta sunt omnia, qui est *Dominus noster*  
*Iesus Christus*. Quoniam enim sive Angeli, sive  
 Archangeli, sive Throni, sive Dominationes, ab  
 eo qui super omnes est *Deus*, et constituta sunt,  
 et facta per *Verbum* ejus, *Johannes* quidem sic  
 significavit: Cum enim dixisset de *Verbo Dei*,  
 quoniam erat in *Patre*, adjecit, *Omnia per eum*  
*facta sunt, et sine eo factum est nihil.* *David* quo-  
 que, cum laudationes enumerasset, nominatim  
 universa quæcunque diximus, et cœlos, et om-  
 nes virtutes eorum, adjecit—*Quoniam ipse præcepit,*  
*et creata sunt; ipse dixit, et facta sunt.* Cui ergo  
 præcepit? *Verbo* scilicet; per quod cæli fir-  
 mati sunt, et *Spiritu oris ejus* omnis exercitus  
 eorum. Altera autem sunt quæ constituta sunt  
 ab eo qui constituit, et quæ facta sunt ab eo  
 qui fecit. Ipse enim infectus, et sine initio, et  
 sine fine, et nullius indigens, ipse sibi sufficiens,  
 et adhuc reliquis omnibus, ut sint, hoc ipsum  
 præstans; quæ vero ab eo sunt facta initium  
 sumpserunt. Quæcunque autem initium sump-

<sup>b</sup> L. iii. C. 8.

serunt,

“ serunt, et dissolutionem possunt percipere, et sub-  
 “ jecta sunt, et indigent ejus qui se fecit: Necessè  
 “ est omnimodo, uti differens vocabulum habeant  
 “ apud eos etiam qui vel modicum sensum in dis-  
 “ cernendo talia habent; ita ut is quidem qui omnia  
 “ fecerit, cum *Verbo* suo justè dicatur *Deus* et *Domi-*  
 “ *nus* solus; quæ autem facta sunt non jam ejusdem  
 “ vocabuli participabilia esse, neque justè id voca-  
 “ bulum sumere debere, quod est Creatoris.”

*Epistola* vetustissima, quæ *Barnabæ* tribuitur, hæc  
 habet — “ *Dominus* sustinuit pati pro anima nostra,  
 “ cum sit orbis terrarum *Dominus*, cui dixit die  
 “ ante constitutionem sæculi — *Faciamus hominem ad*  
 “ *imaginem et similitudinem nostram.*

*Hermæ Pastor* liber antiquissimus ita loquitur —  
 “ *Filius* quidem *Dei* omni creatura antiquior est,  
 “ ita ut in consilio *Patri* suo adfuerit ad conden-  
 “ dam creaturam.”

His adjici potest *Athenagoras* — “ *Filius* (in-  
 “ quit) *Dei* est *Verbum Patris* — ab ipso et per ip-  
 “ sum facta sunt omnia, quum *Pater* et *Filius* unum  
 “ sint.”

Similia habemus apud *Tatianum* — “ *Verbum* il-  
 “ lud cœleste, spiritus a *Patre* genitus, et ratio ex  
 “ rationali potentia, hominem immortalitatis ima-  
 “ ginem fecit ad imitationem sui genitoris — *Verbum*  
 “ igitur ante creatos homines produxit Angelos.”

<sup>c</sup> C. 5.

<sup>d</sup> Lib. iii. Sim. ix. C. 12.

<sup>e</sup> Leg. proq

Xtiani C. 9.

<sup>f</sup> Orat. ad Græcos C. 10.

PRÆL.

I.

Audiamus jam *Tertullianum* <sup>z</sup> — “ Si te adhuc  
 “ numerus scandalizat Trinitatis, quasi non con-  
 “ nexæ in unitate simplici, interrogo quomodo  
 “ unicus et singularis pluraliter loquitur—*Facia-*  
 “ *mus hominem ad imaginem et similitudinem nostram,*  
 “ cum debuerit dixisse—*Faciam hominem ad ima-*  
 “ *ginem et similitudinem meam,* utpote unicus et  
 “ singularis? Sed et in sequentibus—*Ecce Adam*  
 “ *factus est tanquam unus ex nobis,* fallit aut ludit, ut,  
 “ cum unus, et solus, et singularis esset, numerose  
 “ loqueretur? Aut nunquid Angelis loquebatur,  
 “ ut *Judæi* interpretantur, quia nec ipsi *Filium* ag-  
 “ noscunt? An quia ipse erat *Pater, Filius, Spi-*  
 “ *ritus,* ideo pluralem se præstans, pluraliter sibi  
 “ loquebatur? Imo, quia jam adhærebat illi *Filius*  
 “ secunda Persona Sermo ipsius, et tertia *Spiritus*  
 “ in Sermone, ideo pluraliter pronuntiavit, *Facia-*  
 “ *mus,* et *nostram,* et *nobis.* Cum quibus enim  
 “ faciebat hominem, et quibus faciebat similem?  
 “ *Filio* quidem, qui erat induiturus hominem, *Sp-*  
 “ *ritui* vero, qui erat sanctificaturus hominem,  
 “ quasi cum ministris et arbitris ex unitate Trini-  
 “ tatis loquebatur.”

Mire etiam nobiscum concinit *Novatianus.* <sup>a</sup> *Hic*  
 dem prorsus utitur argumentis—“ *Moses* (inquit)  
 “ id dicit quod *Johannes.* *Johannes* dicit—*Omnis*  
 “ *per ipsum facta sunt, et sine ipso factum est nihil*—

<sup>z</sup> Adv. Prax. C. 12. Vid. eundem De Resur. Carn. C. 1.  
 Apol. C. xxi. <sup>a</sup> De Trin. C. 17.



Moses introducit dicentem Deum, *Faciamus hominem ad imaginem et similitudinem nostram: Et fecit Deus hominem, ad imaginem Dei fecit illum.*—Deo præcipiente ut homo fiat, Deus refertur esse qui hominem facit; facit autem hominem *Dei Filius, Verbum* scilicet *Dei*, per quem *facta sunt omnia, et sine quo factum est nihil.* Hoc autem *Verbum Caro factum est, et habitavit in nobis; ergo Christus est Deus.*—Ex quo, qui *Christum Dei Filium* et hominis tantummodo præsumunt hominem, non et *Deum*, contra *Testamentum, et Vetus, et Novum* faciunt.”

PRÆL.  
I.

Idem testatur *Origines* — “ Merito *Judeos* accusamus, qui hunc non credant *Deum*, cui tot locis *Prophetæ* testantur, quod sit magna *Virtus Dei*, ipsius quoque rerum *universarum Dei* atque *Parentis* testimonio. Huic enim affirmamus apud *Mosen*, ubi *Mundi Creatio* describitur, *Patrem* jubendo dixisse illud—*Fiat Lux, et fiat Firmamentum*, et reliqua quæcunque *Deus* jussit fieri. Huic etiam dixisse illud—*Faciamus hominem ad imaginem et similitudinem nostram.*”

Claudat hoc testium agmen *Eusebius*, qui ita loquitur—“ Unde *Doctrina Evangelica, Prophetarum* et *Patrum dogma* renovans, ita *Theologiam* declarat—*In principio erat Verbum, et Verbum erat apud Deum et Verbum erat Deus. Idem erat in principio apud Deum. Omnia per illum facta sunt,*

Cont. Cels. p. 63. Edit. Cantab.

Præp. Evang. L. 7. C. 11, 12.

PRÆL. “ *et sine eo factum est nihil. In illo vita erat, et*  
 I. “ *Vita erat Lux hominum. Et profecto eodem*  
 “ *Spiritu Moses sapientissimus, in exordio suæ Mun-*  
 “ *di Creationis, dicit in eodem principio Deum cœ-*  
 “ *lum et terram fecisse, et inducit Deum cum eo*  
 “ *quasi familiari et primogenito ejus Verbo de ho-*  
 “ *minis formatione colloquia miscentem, ubi scri-*  
 “ *bit—Faciamus hominem secundum imaginem et si-*  
 “ *mitudinem nostram.*” <sup>1</sup> Idem Eusebius alio loco  
 ex eadem Scriptura Christum esse Deum demonstrat—  
 “ Et nequis (inquit) suspicetur illa ad Angelos  
 “ dici, confestim ostendit illum cui hæc præcepta  
 “ sunt non esse Angelum Dei, dicens—*Et fecit Deus*  
 “ *hominem, in imagine Dei fecit eum.*

<sup>1</sup> Dem. Evang. L. v. C. 7.

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## PRÆLECTIO II.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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JOH. viii. 56.

Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν  
ἡμέραν τὴν ἐμὴν· καὶ εἶδε, καὶ ἐχάρη.

**S**UPERIORI Prælectione de testimoniis di-  
vinæ Christi naturæ, quæ ex collatione *Vete-  
ris et Novi Testamenti* peti possunt, agere de-  
crevi. Ex hujusmodi comparatione jam vidimus  
Christum esse Mundi Creatorem, et proinde Deum. PRÆL.  
II.  
Jam alia expendamus *Novi Testamenti* loca, quæ  
ad *Vetus Testamentum* nos remittunt. Inter hæc  
eminet hic in *D. Johannis* Evangelio locus, ubi  
*Dominus noster Judæos docet Abrahamum Patrem*  
*eorum exultasse ut videret diem ejus, et vidisse, et ga-*  
*visum esse.* Jam antea *Christus* de se honorifice locu-  
tus



PRÆL. II. tus erat—*Amen, amen, dico vobis, si quis sermonem meum observaverit, mortem non videbit in æternum.* More suo loquitur, non tanquam Scribæ, sed tanquam is qui auctoritate pollebat. Præcepta semper tradidit, et miracula perfecit, suo nomine et jure, tanquam is, cui imperium erat et potestas. Sed hic loquendi modus Judæis quam maxime displicebat; fatis pro imperio eum loqui arbitrabantur. Dixerunt ergo ei—*Nunc novimus te Dæmonium habere; Abraham mortuus est, et Propheta; et tu dicis, Si quis sermonem meum observaverit, mortem non videbit in æternum.* Num tu major es Patre nostro Abrahamo, qui mortuus est? Et Propheta mortui sunt. Quem tu teipsum facis? Respondit Jesus, *Si ego glorifico meipsum, gloria mea nihil est: Pater est qui glorificat me.* Deinde subjicit—*Abraham Pater vester exultavit ut videret diem meum; et vidit, et gavisus est.* Socinistæ Dominum nostrum his verbis hoc duntaxat dicere volunt, *Abrahamum* adventum ejus futurum præscivisse, et in eo exultasse. Sed quid hoc ad rem? Quid hoc ad ea quæ præcedebant? Quid ad Judæorum quæstionem—*Num tu major es Patre nostro Abrahamo?* Quod si *Abraham* Christi adventum præscivisset, ideone sequitur Christum majorem fuisse quam *Abraham*? Aut jus habere loquendi magis pro imperio, quam aut *Abraham*, aut *Propheta* unquam locuti sunt? *Propheta* Dei nomine semper locuti sunt, nunquam suo: Dominus noster suo nomine loquitur—*Si quis sermonem meum observaverit,*

mortem

mortem non videbit in æternum. Quid ergo dicemus? PRÆL.  
 Dominum nostrum hac responsione aut ludere, aut II.  
 fallere Judæos voluisse? In errorem eos inducere; et  
 sine causa, et sine consilio in eorum odium et offen-  
 sionem incurrere? Judæi certe intellexerunt eum di-  
 cere fuisse se co-ævum Patri eorum *Abrahamo*: Dix-  
 erunt ei—*Quinquaginta annos nondum habes; et tu*  
*Abrahamum vidisti?* Quod si Dominus noster ver-  
 bis præcedentibus hoc duntaxat voluisset, *Abraha-*  
*munum* adventum ejus præscivisse, cur non aperte lo-  
 quitur? Cur non hanc suam sententiam verbis di-  
 sertis explicat, quo *Judæorum* errori mederi, et  
 offensionem amoliri possit? Contra, Præexistentiam  
 suam verbis disertioribus et gravioribus vindicat—  
*Amen, amen, dico vobis, priusquam Abraham existeret,*  
*Ego Sum.* Hæc responsio verba superiora apertissime  
 planissimeque explicat, et ostendit illum voluisse  
 dicere, se fuisse co-ævum Patri eorum *Abrahamo*, imo  
 ei priorem; et *Abrahamum* diem ejus revera, non  
 per Prophetiam, aut Typum, vidisse. Et ita eum  
 proculdubio *Judæi* intellexerunt: *Lapides enim sump-*  
*serunt, quos in eum conjicerent.* \* Et profecto si Patres  
 primævos consulamus, videbimus eos uno ore con-  
 tentientes *Christum Abrahamo*, et aliis *Patriarchis*,  
 apparuisse, et collocutum esse. Omnia nempe illa  
*Veteris Testamenti* loca, ubi legimus Deum *Abrahamo*,  
*Isaaco*, et aliis *Patriarchis* visum esse, de Deo Filio

\* Vid. Bull. Def. Fid. Nic. C. 1. S. 1. et Authores ibi  
 citatos.

interpretantur,

PRÆL. interpretantur, <sup>b</sup> et *Christum* in his verbis volunt dicere, *Abrahamum* revera diem ejus vidisse, eo quod *Filius Dei* ei apparuerit, et seipsum ei manifestaverit.

Sed perscrutemur *sacras Scripturas*, et videamus an hæc se ita habeant. In *Vetere Testamento* sæpe legimus Deum *Patriarchis* visum esse. Aliquando dicitur Dominus *Jehovah* apparuisse, aliquando *Deus*—אלהים—aliquando *Angelus*. Et sæpe idem vocatur et *Angelus*, et *Deus*, et *Jehovah*. Legimus in libro *Genesis* Cap. xvi. *Angelum Jehovæ*, sive ut verba forsan rectius reddi possunt, *Angelum Jehovah*—מלאך יהוה—*Hagari* apparuisse. Qui hic apparuit non erat *Deus Pater*, qui nullo sensu potest *Angelus*, aut *Nuncius* vocari. Et tamen hic *Jehovah* vocatur, et *Deus*—*Vocavit nomen Jehovæ alloquentis eum, Tu Deus vides me*. Et hic *Angelus* suo nomine loquitur, et fausta promittit—*Ego valde multiplicabo semen tuum*. Neque dici potest *Angelum* personam *Dei* sustinuisse, et nomine, non suo, sed *Jehovæ*, locutum esse. Quippe *Jehovah* ipse illam alloqui dicitur, et *Deus* ipse eam vidisse. Et puteus juxta quem *Hagarem* sedentem reperit vocatus est *Beer-labai-roi*—*Puteus illius qui vivit, et videt me*. Ille ipse igitur qui *Hagari* visus est, et eam allocutus est, erat *Jehovah*, *Deus* vivens, qui videt omnia ubique. Non erat igitur hic *Angelus* creatus, sed *Dei Filius*, <sup>c</sup> *Angelus*

<sup>b</sup> *Iren.* L. iv. C. 12. *Tertull.* adv. Prax. C. xxii. *Novat.*  
de Trin. C. xxii, <sup>c</sup> *Is.* lxiii. 9.



ejus Præsentia, <sup>d</sup> Nuncius Fæderis, qui eadem ratione PRÆL.  
in Novo Testamento vocatur—<sup>e</sup> Ἀπόστολος τῆς ὁμολογίας II.

ἡμῶν.

Jam vero pergamus ad ejusdem libri Cap. xviii. Ibi legimus *Jehovam Abrahamo* apparuisse in planitie Mamre. Sedit ille in ostio tabernaculi sui in ipso fervore diei. Et elevavit oculos, et vidit, et ecce tres viri ei astabant, et vidit, et cucurrit obviam iis de ostio tabernaculi sui, et se versus terram inclinavit. Ex tribus his, qui sub specie hominum apparuerunt, unus videtur fuisse præ reliquis eminentior, et Domini speciem præbuisse, dum duo reliqui tanquam ejus ministri, aut comites apparuerunt. Quippe *Abraham* unum solum affatur—*Domine, si inveni gratiam in oculis tuis, &c.* Atque hunc ex iis quæ sequuntur *Jehovam* esse deprehendimus. Suo nempe loquitur nomine, atque eadem *Abrahamo* pollicetur, quæ prius erat pollicitus *Jehovah Deus Omnipotens*. Certe revertar tibi secundum tempus vitæ; et ecce Filius erit *Saræ uxori tuæ*. <sup>e</sup> Et paulo post *Jehovah* expresse dicitur. Et *Jehovah* dixit *Abrahamo, Quare risit Sarab?* Atque eadem promissa suo nomine repetit—*Nunquid Jehovæ quicquam est difficile? Juxta tempus constitutum revertar tibi secundum tempus vitæ, et Saræ erit Filius.* Et cum post hæc *Sarab* concepisset, et filium peperisset, dicitur—<sup>f</sup> *Jehovah* visitavit *Saram* sicut promiserat, et fecit *Jehovah Saræ*, sicut dixerat. Hi viri sic hospitio excepti apud A-

<sup>d</sup> Mal. iii. 1.

<sup>e</sup> Vid. C. xviii. 1, 15.

<sup>f</sup> xxi. 1.

*brabamum*

PRÆL.

II.

*Abrahamum* inde diverterunt, et versus *Sodomam* abierunt: *Abraham* vero adhuc stabat coram *Jehovah*. Hinc liquet *Jehovam* ei prius adfuisse, et illum quem nunc alloquebatur, eundem esse *Jehovam*, cum quo ab initio sermonem habuerat. Itaque capite sequenti legimus duos solummodo *Angelos Sodomam* venisse. His duobus ad *Sodomam* profectis *Jehovah* adhuc *Abrahamo* affuit, et suum illi consilium aperuit de *Sodomæ* excisione. *Abraham* pro hac urbe *Jehovam* deprecatus vocat eum iudicem terræ universæ, qui et perdere, et salvare pollebat. Atque hic non solum hunc *Abrahami* cultum et obsequium accipit, sed potestatem perdendi et absolvendi sibi vendicat. Quis ergo hic? Unus erat e tribus, quos *Abraham* hospitio exceperat, et qui homines vocantur. Non erat *Deus Pater*: Nunquam enim illum e cœlo descendisse, aut sub specie hominis apparuisse accepimus. Non erat *Angelus* creatus *Dei*. Omnipotentis personam sustinens: Quippe non tantum *Jehovah* vocatur, sed *Abraham* eum precibus invocat, *Judicem* vocat *terræ universæ*, et ea illi tribuit, quæ *Deo* soli conveniunt. Illi tribuitur Omnipotentia; nihil illi difficile est: Omniscientia; præscivit *Fidem* et *Pietatem Abrahami* et ejus posterorum: Illius est per terram universam iudicium exercere, ignoscere, et ulcisci, servare, et perdere. Erat igitur *Deus Filius*, *Angelus Jehovah*, *Dominus noster Christus*, qui ante *Abrahamum* erat, et cuius diem *Abraham* vidit, et exultavit.

Capite proxime sequenti legimus duos *Angelos* ad *Sodomam* pervenisse. Sed videtur die proximo, cum *Lot* ex *Sodoma* effugeret, tertius advenisse, qui cum *Abrahamo* relinquebatur. Unus enim *Lotum* alloquitur, et unum *Lot* obsecrat. Utcunque autem hoc, notatu digna est hæc locutio—*Jehovah demisit super Sodomam, et super Gomorrhæam, pluviam sulphuris et ignis a Jehova e cælis*. Duos hic adnotarunt <sup>s</sup> primæ interpretes, qui uterque *Jehovah* vocatur, alter cælis, alter in terris ejus consilium exequens.

Procedamus jam ad Caput 22dum, ubi legimus *angelum Jehovæ*, sive potius *Angelum Jehovam* de celo ad *Abrahamum* clamasse, et dixisse—*Nunc cogitavi quod timeas Deum, cum non detinuisti Filium tuum unicum a me*. Quandoquidem igitur *Deus* ipse iussit *Abrahamum* filium suum immolare, liquet *Deum* ipsum his verbis *Abrahamum* alloqui. Idem *angelus* iterum de cælis clamavit, et *Abrahamo* dixit—*Per meipsum juro, inquit Jehovah, quandoquidem non detinuisti rem hanc, et non detinuisti filium tuum, unigenitum tuum, me prolixè benedicturum tibi, et cumulatissime multiplicaturum semen tuum: Et benedictæ erunt in nomine tuo omnes gentes terræ quandoquidem auscultasti vocem meam*. Hæc non sunt dicta *Angeli* creati, sed *verbi* *Dei*. Et ita testatur *Apostolus* <sup>b</sup> *Deum* hæc *Abrahamo* dedisse, et per seipsum jurasse. Sed alia habemus exempla, si fieri possit, luculen-

<sup>a</sup> Vid. *Just. Mart. Dial. cum Tryph.* p. 358.

<sup>b</sup> Heb. vi. 13.



PRÆL.  
II.

tiora. Cum *Jacob* in itinere suo ad *Bethalem* pervenisset, ibi in somno vidit <sup>1</sup> *scalas in terra positas, quarum fastigium usque ad cælum pertingebat; et ecce Angeli Dei in eis ascendentes et descendentes. Et ecce Jehovah stetit supra eas, et dixit, Ego Jehovah Deus Abrahami patris tui, et Deus Isaaci, terram, in qua jaces, tibi dabo, et semini tuo. Et erit semen tuum sicut pulvis terræ, et diffundet se versus Occidentem, versus Orientem, versus Septentrionem, et versus Meridiem, et benedicentur in te omnes familiæ terræ, et in semine tuo. Et ecce ego sum tecum, et servabo te quocunque iveris, et reducam te in hanc terram.* Videmus hic illum, qui supra *scalas* constitit, in quibus *Angeli* ascendebant, et descendebant, dici *Jehovam*, et ipse se vocat *Jehovam Deum Abrahami et Isaaci*. Atque ea, quæ hic pollicetur *Jacobo*, sunt eadem quæ <sup>k</sup> antehac *Deus Omnipotens Abrahamo et Isaaco* pollicitus erat, nempe se daturum terram *Canaan* illi et semini ejus, semen ejus multiplex fore, et in ejus semine omnes gentes benedictas fore. Ulterius promittit se illum servaturum, quocunque iverit, et in hanc terram reducem facturum. Et huic, qui hic apparuit, cum eum allocutus est, *Jacob* votum vovit, dicens, Si *Jehovah Deus mecum fuerit, et me servaverit in hac via, in qua proficiscor, et dederit mihi panem quem comedam, vestimentum quod induam, et rediero in pace ad domum Patris mei, erit profecto Jehovah mihi Deus.* <sup>1</sup> Et

<sup>1</sup> Vid. Gen. xxviii. 13, 15

<sup>k</sup> xii. 1. xiii. 14, &c.

xv. 13, &c. xvii. 1, &c. 19, &c. xxii. 15, &c. xxv.

2, &c.

<sup>1</sup> xxxv. 1, &c.

postquam *Jacob* a *Padan-aram* reversus fuerit, hæc PRÆL.  
II.  
vota persolvit. Jussit suos omnes a domo sua  
movere *Deos* alienos, aram in *Betbele* Deo dicavit,  
ubi ibi ei apparuit, qui exaudivit eum in die an-  
nuntiationis suæ, et adfuit ei in via qua profectus est.  
Rursus *Jacob* moriens *Josephum* suum docet, *Deum*  
omnipotentem illi apud *Luz* apparuisse, et illi be-  
dixisse. Et tamen hic ipse, qui ibi apparuit, aliis  
nomen *Angelus* vocatur. *Jacob* jam fugam a *Labano*  
perditus, uxoribus suis significavit, *Deum* patris sui  
ibi adfuisse, quod paulo post his verbis plenius  
explicat—<sup>n</sup> *Dixit autem mihi Angelus Dei per somnium,*  
*ego sum Deus Bethelis, ubi unxisti columnam, ubi vo-*  
*xisti mihi votum; nunc surge, exi e terra hac, et redi*  
*in terram patriam.* Et tamen huic ipsi, qui hæc  
verba fecit, *Jacob* preces effudit, <sup>o</sup> et vocavit eum  
*Jehovam*, *Deum* Patris sui *Abrahami*, et *Isaaci*. *Ja-*  
*cob* etiam jam ferme moriens, benedixit *Josepho* suo,  
dicens, <sup>p</sup> *Deus ille in cujus conspectu ambularunt Patres*  
*mei Abraham et Isaac, Deus, qui pavit me ex quo die*  
*natus fui usque in diem hunc; Angelus qui redemit*  
*me ab omni malo, benedicat pueris.* In eandem sen-  
tentiam loquitur *Hosea* Propheta—<sup>a</sup> *Robore suo stre-*  
*nue se gessit cum Deo; strenue se gessit cum Angelo, et*  
*prevaluit, flevit, et supplex oravit eum; Betbele in-*  
*venit eum, et ibi locutus est nobiscum.* Atque *Jehovah*  
*Deus exercituum, Jehovah est memoriale ejus.* Hæc sa-

<sup>n</sup> Gen. xlviii. 3.<sup>p</sup> xxxi. 11, 13.<sup>o</sup> xxxii. 9, &c.

xlviii. 15, 16.

<sup>a</sup> Hof. xii. 3, 4, 5.

PRÆL.  
II.

*cræ Scripturæ* loca diferta sunt et explicita. Idem ipse qui *Jacobo* apparuit, et *Deus*, et *Angelus*, esse dicitur. Neque suspicari licet (quod sibi fingunt quidam noterici) *Angelum* creatum hic apparuisse, et personam summi *Dei* sustinuisse. Quis enim sanus crediderit, *Angelos* tam sæpe histrioniam exercuisse, ausos esse *Dei* summi personam induere, Nomen *Deo* soli proprium assumere, et ejus auctoritatem, Titulos ejus, et *Attributa* sibi vindicare? Sed præterea in loci citatis, hic qui *Jacobo* visus est, non solum se vocat *Jehovam*, *Deum Abrahami* et *Isaaci*; sed *sacræ Scripturæ* eum his titulis expresse insigniunt. Dicit *Jacob*, *Deum* Omnipotentem sibi apud *Luz* apparuisse. Dicit *Propheta*, eum ipsum, quem invenit in *Betbele*, fuisse *Jehovam Deum exercituum*, et *Jehovam* esse ejus *Memoriale*. Hunc *Angelum Jacob* supplex oravit, preces ei fudit, vota vovit, lapidem unxit, aram erexit, locum divini cultus dicavit, et eum sibi *Deum* esse voluit. Eum vocavit *Deum* patris sui *Abrahami*, et patris *Isaaci*, qui exaudivit eum in die angustia, qui adfuit ei in via qua profectus est, qui eum per totam vitam pavit, et ab omni malo redemit. Sunt autem, qui duos hic *Jacobo* apparuisse contendunt, *Deum* ipsum, et *Angelum*, qui ei ministravit. Cum autem unus duntaxat *Angelus* memoratur, cum myriades *Angelorum Deo* ubique deserviunt? Et quis iste *Angelus Dei* tam individuus comes? Non potuit esse *Angelus* creatus, qui *Jacobum* ab omni malo redemit: Neque credibile est *Jacobum* obsecrare *Angelum*.



Angelum creatum, ut pueris benedicat. Quin et ipsa PRÆL.  
sententiæ structura ostendit hunc Angelum esse eun- II.  
dem, qui in priori commate Deus dicitur. Idem  
Articulus utrosque copulat, nulla Conjunctionis  
particula interposita—המלאך האלהים—et idem  
Verbum—יברך—in numero singulari cum utroque  
convenit. Quod etiam liquido constat ex illo al-  
tero in Hosea loco—Angelum supplex oravit, Angelum  
in Bethele invenit. Et hic Angelus erat Jehovab Deus  
exercituum, Jehovab est ejus Memoriale. Hic igitur,  
qui in Bethele Jacobo visus est, non erat Angelus cre-  
atus, sed Deus Filius, Angelus Redemptor. Ille est  
Jehovab, Deus Omnipotens, Deus Abrahami, Isaaci,  
et Jacobi, qui apparuit illis, et quem illi cultu di-  
vino colebant.

Eundem Angelum Jehovam bis iterum Jacobo ap-  
paruisse legimus. \* Jacob jam a Padan-aram reversus,  
et Esau fratri suo occursurus, nocte solus erat, et  
homo quidem colluctatus est cum eo, donec Aurora ascen-  
deret. Idem, qui homo hic vocatur, benedixit Ja-  
cobo, et dixit ei—Nomen tuum non jam amplius dicetur  
Jacob, sed Israel; nam strenue te gessisti cum Deo, et  
cum hominibus, et prævaluisti. Et Jacob vocavit no-  
men illius loci Peniel; nam Deum, inquit, vidi co-  
ram in os, et anima mea servata est. Hic qui sub  
specie hominis Jacobo visus est vocatur Deus. Et  
Hosea loco jam citato et Deum, et Angelum, vocat—  
Robore suo strenue se gessit cum Deo, strenue se gessit cum

\* Gen. xxxii. 24, &amp;c.

PRÆL. *Angelo, et prævaluit; flevit, et supplex oravit eum.*

II.

Atque hunc eundem esse docet, qui apud *Bethel* ei apparuit; sequitur enim—*Bethel invenit eum, et ibi locutus est nobiscum*, aut potius cum eo—nam ita legunt *Versiones Syriacæ, et Arabicæ*, atque etiam 70 *Interpretes* secundum *MS. Alexandrinum*. Quis vero hic erat idem *Propheta* testatur—*Jehovah Deus exercituum*.

\* Et *Deus* iterum *Jacobo* apud *Bethel* adfuit jam a *Padan-aram* reverso, et ei benedixit. Et quæ prius ei *Angelus* dixerat jam denuo repetit—*Nomen tuum non amplius dicetur Jacob, sed Israel*. Eadem quoque promissa, quæ prius in hoc loco dederat, jam renovat—*Dixit ei Deus, Ego sum Deus Omnipotens; fructuosus esto, et multiplicator; gentes imo cætus gentium orietur ex te, et Reges e tuis lumbis provenient. Et terram, quam dedi Abrahamo, et Isaac, tibi dabo, et semini tuo post te hanc terram dabo. Et Jacob columnam erexit in loco, ubi locutus est cum eo, columnam lapideam, inspersitque eam liquore, et perfudit eam oleo. Et Jacob vocavit nomen istius loci, ubi locutus est cum eo Deus, Bethel, i. e. domum Dei. Hunc vero, qui hic vocatur Deus Omnipotens, vidimus aliis locis Angelum vocari.*

Insigne aliud exemplum habemus in *Libro Exodus* Cap. iii. Ibi legimus *Angelum Jehovæ*, sive *Angelum Jehovam*, *Mosi* apparuisse apud *Horeb* in flamma ignis, in medio rubi. Et aspexit, et ecce rubi

\* Gen. xxxv. 9, &c.

ille ardebat igne, nec tamen rubus consumebatur. Et PRÆL.  
 Mosēs dixit, Divertam nunc, et videbo spectaculum II.  
 hoc magnum, quare non comburatur rubus iste. Et  
 vidit Jehovab quod divertit ad aspiciendum, et compellavit eum Deus e medio rubi, et dixit, Mosēs, Mosēs; et ille dixit, Ecce me. Et dixit, Ne appropinques huc, extrahere calceamenta tua a pedibus tuis, nam locus, in quo stas, terra sancta est. Deinde dixit, Ego sum Deus patris tui, Deus Abrahama, Deus Isaac, et Deus Jacobi. Et Mosēs abscondit faciem suam, quia timebat intueri Deum. Et dixit Jehovab, Vidi, vidi afflictionem populi mei, qui est in Ægypto, et audiivi clamorem eorum contra exactores suos; nam cognovi dolores ejus. Et descendendi, ut liberem eum e manu Ægyptiorum, et educam eum ex terra ista ad terram bonam et amplam, ad terram fluentem lacte et melle. Deinde cum Mosēs ab illo qui eum alloquebatur quæreretur, quodnam ei fuisset nomen, respondit ille—EGO SUM QUI SUM. Rursus capite sexto legimus Deum Mosi locutum esse, et dixisse—Ego sum Jehovab. Sed quæ sequuntur, ut in plerisque Versionibus interpunguntur, obscuriora sunt; imo multis locis in libro Genesios plane repugnant. Sed levi punctorum mutatione facta omnia erunt facilia. Post vocem igitur—Jehovab—periodum appono; post verba—נודעתי להם—interrogationis punctum adjicio. Verba sic interpuncta ita verti possunt—Ego sum Jehovab, et apparui Abrahamo, Isaaco, et Jacobo, tanquam Deus Omnipotens, et nomen meum erat Jehovab (aut, et in no-



PRÆL. mine meo *Jehovah*). Hic sententiam termino, et ita  
 II. quæ sequuntur interpretor, modo ab *Hebraico* idioma-  
 mate non alieno — Nonne ego illis notus eram? Immo  
*stabilivi fœdus meum cum illis, ut darem illis terram*  
*Canaan, &c.* Quin etiam ego audiui gemitum filiorum  
*Israelis, quos Ægyptii servire cogunt, et recorder sa-*  
*deris mei.* Idcirco dic filiis *Israelis, Ego sum Jehovah,*  
*et ego educam vos a subjectione vestra sub oneribus Æ-*  
*gyptiorum, et eripiam vos a servitute eorum, et redi-*  
*nam vos brachio exserto, et vindictis magnis.* Et as-  
*sumam vos mihi in populum, et ero vobis Deus, et scietis*  
*quod ego sum Jehovah Deus vester, qui educo vos a sub-*  
*jectione sub oneribus Ægyptiorum.* Et ducam vos in  
*terram, quam sublata manu mea juravi daturum Abra-*  
*hamo, Isaaco, et Jacobo, et dabo vobis eam in heredita-*  
*tem Ego sum Jehovah.* Quis vero hic, qui in rubo  
*Mosi* apparuit, et hæc omnia ei locutus est? Tum  
 ipsa verba, tum aliæ *Scripturæ* docent *Angelum* ei  
 apparuisse. Et tamen hic *Angelus* se vocat *Jeho-*  
*vam, Deum* Omnipotentem, *Deum Abrahami, Isaaci,*  
*et Jacobi.* Et se dicit illum ipsum esse, qui his *Pa-*  
*triarchis* apparuit, tanquam *Deus* Omnipotens, qui  
 fœdus cum iis iniit, et pollicitus est iis se terram *Ca-*  
*naan* daturum. Atqui hunc jam ostendimus fuisse  
*Filium Dei.* Sed dicetur fortasse duos hic *Mosi*  
 adfuisse, *Angelum* in rubo apparuisse, *Deum* autem  
 ipsum, non *Angelum*, illum allocutum esse. Sed, ut  
 in superioribus vidimus eundem et *Angelum*, et *Jehovam* *Deum* Omnipotentem vocari, ita licet hic ad-

potare non solum *Jehovam* *Mosen* hic compellare, sed jubere eum hunc nuncium ferre *Filiis Israelis*, quod *Jehovah* *Deus* Patrum eorum illi apparuit. Et rursus jubet *Mosen*, si *Filii Israelis* ei non crediderint, et dixerint, *Jehovah* non tibi apparuit, illis signo fidem facere, quod *Jehovah* *Deus* Patrum eorum illi apparuerit. *Deus* igitur erat ipse, qui et apparuit, et locutus est ei. Et ideo *Moses* faciem suam velavit, quia timebat intueri *Deum*.<sup>\*</sup> Alio loco legimus *Deum* hoc titulo insigniri—*eum qui ru-*  
*rum inhabitavit*. Et qui hic *Mosi* visus et locutus est, non solum se vocat *Jehovam*,<sup>†</sup> *Deum* Omnipotentem, *Deum* *Abrahami*, *Isaaci*, et *Jacobi*, illum qui homini dedit; sed jubet se his nominibus vocari, et sub his titulis *Filiis Israelis* patefieri. Idem pollicetur eos eripere ex manu *Ægyptiorum*, ducere in terram *Canaan*, sibi in populum assumere, et esse illis *Deum*. Et *Mosi* quærenti quodnam illi fuerit nomen, respondit—*EGO SUM QUI SUM*—quæ verba luculentissime significant eum necessario existere, et esse summum *Deum*. Atque hunc titulum sibi *Dominus* noster vendicavit, dicendo—<sup>‡</sup> *Priusquam Abraham fieret, Ego sum*—quibus verbis sese undem esse docet, qui *Mosi* locutus hoc sibi nomen assumpsit. Et ita *Judæi* eum dicere intellexerunt: Quippe blasphemix reum esse judicantes, lapides sustulerunt, quos in eum conjicerent. Neque

<sup>\*</sup> Deut. xxxiii. 16.<sup>†</sup> Exod. vi. 3.<sup>‡</sup> iv. 11.

Joh. viii. 58.

PRÆL.  
II.

tunc temporis, aut unquam postea se vindicavit, aut hoc tam grave crimen a se amolitus est. Sententia quidem digna est notatu—Πρὶν Ἀβραὰμ γένεσθαι—*Abraham* factus est, sed—ΕΓΩ ΕΙΜΙ—*Ego sum*—Ut in initio hujus *Evangelii*—πάντα δι' αὐτῶ ἐγένετο—sed—ὁ Λόγος. Tempore etiam præsentis utitur—ΕΓΩ ΕΙΜΙ—quo loquendi genere *Deum* ipsum usum esse *Judei* sciebant. Et hanc sententiam gravi præfatione exorditur—*Amen, amen, dico vobis*—quasi aliquod notatu dignius dicturus. *Jesus* igitur *Dei* erat *Filius* qui locutus est *Mosi*, cujus nomen est—EGO SUM. Et idcirco *Dominus* noster in <sup>γ</sup> Libro *Apocalypsen* vocatur—ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος—*Qui est, qui erat, et qui futurus est*. Et proprium quoddam nomen hic denotari liquet ex eo quod dicitur—ἀπὸ τῶ Ὁ ὄν. Et verisimile est *Apostolum* ad hoc Nomen alludere, <sup>z</sup> ubi *Jesum Christum* vocat eundem *heri, cras, et in æternum*.

In sequentibus ostendemus *Christum* illum esse, qui in monte *Sinai* legem promulgavit, et qui populo *Israelis* in deserto præivit, comes et dux itineris. Jam alia quædam loca restant breviter perstringenda, ubi *Deus* apparuisse dicitur. <sup>a</sup> Cum *Josua* ad *Jerichuntis* obsidionem jam se pararet, astitit ei homo gladium strictum manu tenens. *Josua* eum adiens interrogavit—*Utrum noster es, an hostium nostrorum?* Dixit ille, *Nequaquam; sed ego princeps exercitus Domini jam veni*.—Per exercitum Domi-

<sup>γ</sup> Apoc. i. 8.

<sup>z</sup> Heb. xiii. 8.

<sup>a</sup> Josh. v. 13, &c.



ni verisimile est exercitum *Israelis* hic intelligi, PRÆL.  
 qui ita vocatur Exod. xii. 41. *Princeps* hujus ex- II.  
*ercitus* erat ille <sup>b</sup> qui *Mosi* promisit se eos in terram  
*Canaan* ducturum, et qui huc usque dux illis fuerat.  
 Atque hunc postea ostendemus fuisse *Dei Filium*.  
 Jam sufficiat observare *Joshuam* coram hoc, qui  
 homo vocatur, in faciem suam in terram se prof-  
 ternere, *Dominum* suum vocare, et quænam fue-  
 rint ejus mandata quærere. Atque ut prius *Ange-*  
*lus* qui in rubo apparuerat *Mosi*, sic hic quoque  
*Joshuæ* dicit—*Exue calceamentum a pede tuo, nam*  
*locus in quo stas sanctus est*. Ut *Joshua* mandata hu-  
 jus *Principis* expectavit, ita hæc mandata capite  
 proximo traduntur, quod cum hoc (cominate pri-  
 mo Parenthesi incluso) connecti videtur. Ibi  
 legimus *Jehovam* dixisse *Joshuæ*—*Vide, tradidi in*  
*manum tuam Jerichuntem*, &c.—Hic igitur, qui  
*Joshuæ* apparuit, *Angelus* erat, quem *Deus* ante  
*Israelitas* se præmissurum promisit, et idem quo-  
 que *Jehovah*.

Rursus legimus Cap. iii. libri *Judicum*, *Angelum*  
*Jehovæ*, sive *Jehovam*, a *Gilgale* ad *Bochim* ascen-  
 disse. Castra *Israelitarum* prius posita erant apud  
*Gilgalem*. Istud tabernaculum postea translatum est  
 ad *Shiloh*. *Bochim* videtur esse idem cum *Shilo*, ab  
*Israelitis* hic lachrymantibus sic dictum, ubi po-  
 pulus universus sacrificia obtulit. Tabernaculo  
 translato, simul se illic transtulit *Angelus Jehovah*,

<sup>b</sup> Exod. xxxiii. 2.

PRÆL.  
II.

qui in illo tabernaculo sedem posuerat. Et proinde dicitur *Angelus Jehovæ* a *Gilgale* ad *Bocchim* ascendisse. Hic *Angelus Israelitas* jam rebelles sic increpat—*Eduxi vos ex Ægypto, et introduxi in terram, quam juramento promiseram patribus vestris, et dixi, non irritum faciam fœdus meum vobiscum in æternum.* Hæc non sunt verba *Prophetæ*, sive hominis: *Prophetæ* enim non suo, sed *Dei* nomine locuti sunt. Ex ipsis verbis patet ipsum *Deum* hic loqui. Quippe *Deus* populum suum ex *Ægypto* eduxit; *Deus* patribus eorum se terram *Canaan* daturum juravit; *Deus* cum eis fœdus pepigit; *Deus* eos iussit nullum fœdus cum *Canaanitis* inire; et *Dei* iussa *Israelitæ* neglexerant. Hic ergo *Angelus Deus* ipse erat, nempe *Deus Filius, Angelus Jehovab.*

Idem *Gideoni* visus est in *Ophrah*. Quippe idem dicitur et *Angelus Jehovæ*, et *Jehovab*. Neque duos ei adfuisse, sed unum et eundem constat ex eo quod dicitur comm. 22do. Vidit *Gideon Angelum Jehovæ* eum esse, et dixit *Gideon*,<sup>c</sup> *Aba, Domine Jehovab, quandoquidem vidi Angelum Jehovæ coram in os. Et dixit ei Jehovab, Pax tibi, ne timeas, non morieris.*

Porro idem videtur esse,<sup>d</sup> qui *Manoæ*, et uxori ejus apparuit. Vocatur, ut in aliis quæ citavimus exemplis, *Angelus Jehovæ*, sive *Angelus Jehovab*. Dixit eis nomen suum esse *mirabile*, Hebraice—

<sup>c</sup> Jud. vi. 22. 23.

Jud. xiii.

פלא—quod nomen Filio nascituro dat *Isaiab.* PRÆL.  
 Hic *Angelus* dicitur mirabiliter egisse, et ascendisse II.  
 cælum versus in flamma altaris. Exinde *Manoah*  
 novit eum esse *Angelum Jehovæ*, et sicuti *Gideon*,  
 se cito moriturum timebat, quandoquidem *Deum*  
 viderat. Sed uxor ejus respondit—*Siquidem Jehovæ*  
*placuisset nos morte afficere, non accepisset a manu*  
*nostra sacrificium et munus, neque ostendisset nobis om-*  
*nia hæc, neque hoc tempore nos audire fecisset talia.*

Ultimum quod in hac re citabimus testimonium  
 e *Prophetia Zechariæ* petetur. Cap. 2do *Jehovab exer-*  
*cituum Prophetæ* alloquitur, et tamen hic idem  
 de se dicit—*Et scietis Dominum exercituum me misisse.*  
 —Hic facile est notare duos, alterum mittentem,  
 alterum missum, qui uterque vocatur *Jehovab exer-*  
*cituum*. Sentio equidem multos interpretes hæc ver-  
 ba non *Jehovæ*, sed ipsi *Prophetæ* tribuere. Sed si,  
 et quæ præcedunt, et quæ sequuntur, sunt *Jehovæ*  
 verba, ut iidem volunt interpretes, quare hæc  
 quæ intercedunt *Prophetæ* tribuunt? Præterea, in  
 commate præcedente ita dicit *Jehovab exercituum*  
 —*Post gloriam misit me*—quæ, quanquam obscu-  
 riora sunt, plane denotant hunc *Jehovam* ab ali-  
 quo missum esse. Quæ sequuntur lucem ante-  
 dictis clariorem afferunt—*Cane, et letare, filia*  
*Zionis, nam ecce ego venio, et habitabo in medio*  
*tui, inquit Jehovab. Et adjungent se multæ gentes*  
*Jehovæ in illo die, et erunt mihi populus, et habitabo*  
*in medio tui, et scietis Jehovam exercituum me ad te*  
*misisse.*



PRÆL. II. qui in illo tabernaculo sedem posuerat. Et proinde dicitur *Angelus Jehovæ* a *Gilgale* ad *Bocchim* ascendisse. Hic *Angelus Israelitas* jam rebelles sic increpat—*Eduxi vos ex Ægypto, et introduxi in terram, quam juramento promiseram patribus vestris, et dixi, non irritum faciam fœdus meum vobiscum in æternum.* Hæc non sunt verba *Prophetæ*, sive hominis: *Prophetæ* enim non suo, sed *Dei* nomine locuti sunt. Ex ipsis verbis patet ipsum *Deum* hic loqui. Quippe *Deus* populum suum ex *Ægypto* eduxit; *Deus* patribus eorum se terram *Canaan* daturum juravit; *Deus* cum eis fœdus pepigit; *Deus* eos iussit nullum fœdus cum *Canaanitis* inire; et *Dei* iussa *Israelitæ* neglexerant. Hic ergo *Angelus Deus* ipse erat, nempe *Deus Filius, Angelus Jehovab.*

Idem *Gideoni* visus est in *Ophrab.* Quippe idem dicitur et *Angelus Jehovæ*, et *Jehovab.* Neque duos ei adfuisse, sed unum et eundem constat ex eo quod dicitur comm. 22do. Vidit *Gideon Angelum Jehovæ* eum esse, et dixit *Gideon*,<sup>c</sup> *Aba, Domine Jehovab, quandoquidem vidi Angelum Jehovæ coram in os. Et dixit ei Jehovab, Pax tibi, ne timeas, non morieris.*

Porro idem videtur esse,<sup>d</sup> qui *Manoæ*, et uxori ejus apparuit. Vocatur, ut in aliis quæ citavimus exemplis, *Angelus Jehovæ*, sive *Angelus Jehovab.* Dixit eis nomen suum esse *mirabile*, *Hebraice*—

<sup>c</sup> Jud. vi. 22. 23.

Jud. xiii.

פלא—quod nomen Filio nascituro dat *Isaiab.* PRÆL.  
Hic *Angelus* dicitur mirabiliter egisse, et ascendisse II.

coelum versus in flamma altaris. Exinde *Manoab* novit eum esse *Angelum Jehovah*, et sicuti *Gideon*, se cito moriturum timebat, quandoquidem *Deum* viderat. Sed uxor ejus respondit—*Siquidem Jehovah placuisset nos morte afficere, non accepisset a manu nostra sacrificium et munus, neque ostendisset nobis omnia hæc, neque hoc tempore nos audire fecisset talia.*

Ultimum quod in hac re citabimus testimonium e *Prophetia Zechariæ* petetur. Cap. 2do *Jehovah exercituum Prophetam* alloquitur, et tamen hic idem de se dicit—*Et scietis Dominum exercituum me misisse.*—Hic facile est notare duos, alterum mittentem, alterum missum, qui uterque vocatur *Jehovah exercituum*. Sentio equidem multos interpretes hæc verba non *Jehovæ*, sed ipsi *Prophetæ* tribuere. Sed si, et quæ præcedunt, et quæ sequuntur, sunt *Jehovæ* verba, ut iidem volunt interpretes, quare hæc quæ intercedunt *Prophetæ* tribuunt? Præterea, in commate præcedente ita dicit *Jehovah exercituum*—*Post gloriam misit me*—quæ, quanquam obscuriora sunt, plane denotant hunc *Jehovam* ab aliquo missum esse. Quæ sequuntur lucem antedictis clariorem afferunt—*Cane, et letare, filia Zionis, nam ecce ego venio, et habitabo in medio tui, inquit Jehovah. Et adjungent se multæ gentes Jehovah in illo die, et erunt mihi populus, et habitabo in medio tui, et scietis Jehovah exercituum me ad te misisse.*

PRÆL. *misse*.—Hic rursus duos habemus, utrumque *Jehovam*, alterum qui *Prophetam* alloquitur, qui venturus erat, et in medio *Zionis* tabernaculum positurus; alterum qui hunc *Jehovam* misit. Atque hoc vaticinium de *Christo* intelligendum esse ex ipsis verbis constat. Ille erat is qui venturus erat, ille inter nos, ut ait *Jobannes*, tabernaculum posuit, illi se multæ gentes adjunxerunt, et populus ejus fuerunt. *Christus* est igitur *Jehovah exercituum*, qui *Patribus* et *Prophetis* apparuit. Rursus proximo capite legimus *Zechariam* vidisse *Joshuam* sacerdotem maximum stantem coram *Angelo Jehove*, sive potius *Jehova*, et *Satanam* stantem ad dexteram ejus ut adversaretur ei. Et *Jehovah* dixit *Satana*, *Increpet Jehovah te, O Satan*—Hic rursus duo sunt; alter ex eis *Angelus* vocatur, uterque vero *Jehovah*.

Supra diximus omnes primævos Scriptores uno ore nobiscum consentire, docentes *Dei Filium Patriarchis* apparuisse et locutum esse. Quod si eos consulamus, inveniemus illos fere omnia, quæ supra citavimus, *Veteris Testamenti* loca de *Christo* interpretari; unum aut alterum citare sufficiat. Et primo,

“ Agmen ducat *Justinus Martyr*, “ qui *Dei* esse  
 “ *Filium* asserit, qui *Abrabamo* in planitie *Mamre*  
 “ apparuit, et iisdem argumentis confirmat quibus  
 “ et nos usi sumus. Hunc *Angelum* vocari docet,  
 “ sed *Deum* esse, duorum aliorum *Angelorum* Do-

“ P. 276, &c. 356, &c.

“ minum,



“minum, et ab eo qui cuncta creavit Deo alium PRÆL;  
 “esse numero, non consilio. Et ex Capite Gene- II.  
 “seos xix. probat dici Deum et Dominum alium præ-  
 “ter eum qui omnia fecit, qui pluit supra Sodo-  
 “mam et Gomorrhæam ignem et sulphur a Domino de  
 “cælo. <sup>f</sup> Christum esse asserit, qui Jacobo in  
 “Bethæle apparuit, et cum eo luctatus est, qui  
 “Deus vocatur, et Deus est, et erit. <sup>g</sup> Eundem  
 “esse ait, qui cum sit Angelus, et Deus, et Domi-  
 “nus, et Homo, Moysi in rubo visus, et locutus  
 “est, et illi denunciavit se esse Deum Abrahami,  
 “Isaaci, et Jacobi. <sup>h</sup> Illum titulum—EGO SUM  
 “QUI SUM—Dei unius necessariam existentiam  
 “et æternitatem significare docet; et tamen hæc  
 “non Patris, sed Filii esse verba contendit.  
 “<sup>i</sup> Denique hunc ipsum Josuæ apparuisse affirmat,  
 “et Archiducem exercitus Domini vocari.”

Huic consentit Irenæus, <sup>k</sup> “qui docet Filium sub  
 “humana figura locutum esse ad Abrahamum, Ja-  
 “cobum et Moysen. <sup>l</sup> Ipse Christus, inquit, cum  
 “Patre vivorum est Deus, qui locutus est Moysi,  
 “qui et Patribus manifestatus est. Et hoc ipsum  
 “docens dicebat Judæis, Abraham Pater vester  
 “exultavit ut videret diem meum, et vidit, et ga-  
 “visus est.”

Huic adjiciendus est Clemens Alexandrinus,  
 “<sup>m</sup> qui dicit nostrum Pædagogum sanctum Deum

<sup>f</sup> P. 281. <sup>g</sup> P. 282. <sup>h</sup> P. 23, 24, 95, 96. <sup>i</sup> P. 286.

<sup>k</sup> L. iv. C. 17. <sup>l</sup> L. iv. C. 11. <sup>m</sup> Pædagog. L. i.

C. vii. P. 109, 110.

“Jesum,

PRÆL. “ *Jesum, Verbum, qui est omnium hominum*  
 II. “ *Dux, Deus erga homines benevolus, Abrahamo*  
 “ *apparuisse, et dixisse—Ego Dominus Deus tuus;*  
 “ *eundem Jacobo visum esse, et cum eo collocta-*  
 “ *tum esse; eundem quoque ex propria persona*  
 “ *sua Mosi dixisse—Ego Dominus Deus tuus, qui*  
 “ *eduxi te de terra Ægypti.*”

Similiter *Tertullianus* profitetur,<sup>n</sup> “ *Christum sem-*  
 “ *per egisse in Dei Patris nomine, ipsum ab initio*  
 “ *conversatum et congressum cum Patriarchis et*  
 “ *Prophetis; illum pluuisse super Sodomam, et Go-*  
 “ *morrham, ignem et sulphurem—Dominum a Do-*  
 “ *mino; ad humana colloquia descendisse, Abra-*  
 “ *hamum sub quercu refrigerasse, et Mosen de*  
 “ *rubo ardenti vocasse.*”

Eadem docet *Novatianus*, qui in hac re multus est; ° “ *Christum esse asserit, qui Agarem convenit*  
 “ *apud fontem Aquæ. Hunc autem (inquit)*  
 “ *Angelum et Dominum Scriptura proponit, ac*  
 “ *Deum; nam nec benedictionem feminis pro-*  
 “ *misisset, nisi Angelus et Deus fuisset. Eundem*  
 “ *docet Abrahamo visum esse apud quercum Mam-*  
 “ *bræ; et illum, cum tres conspexisset viros,*  
 “ *unum ex illis Dominum nuncupasse; eundem*  
 “ *pluisse super Sodomam et Gomorrham ignem et*  
 “ *sulphur a Domino de cœlo. Merito igitur (in-*  
 “ *quit) Christus et Dominus, et Deus est, qui non*

<sup>n</sup> Adv. Marc. L. ii. C. 27. Adv. Prax. C. 16, 17.

° De Trin. C. 18, 19, 26, 27.

“ aliter

“ aliter *Abrahamo* visus est, nisi quia ante ipsum *Abrahamum* ex *Patre Deo Deus* Sermo generatus  
 “ est. Eundem asserit *Jacobo* in *Bethle* visum esse,  
 “ et cum eo colluctatum, et *Angelum* fuisse, qui  
 “ illum ab omni malo redemit, et exinde esse  
 “ *Deum* demonstrat; et ex eo quod in singulari  
 “ numero dicitur—*benedicat pueros hos*—eundem  
 “ esse *Deum* et *Angelum* probat.”

*Cyprianus* quoque iisdem testimoniis *Christum*  
 esse *Deum* evincit. <sup>p</sup> Illum apparuisse ostendit  
 “ *Abrahamo*, *Jacobo*, et *Mosi*, et *Angelum*, et *Deum*  
 “ vocari.”

Eadem inveniemus in *Epistola Concilii Antiocheni*,  
 quod errores *Pauli Samosatensis* damnavit. “ *Chris-*  
 “ *tum Abrahamo*, *Jacobo*, et *Mosi* apparuisse docet,  
 “ et exinde *Deum* esse confirmat.”

Jam tandem ad *Eusebium* venio, qui in *Demon-*  
*stratione Evangelica* per totum librum quintum  
*Christi* præexistentiam, et divinam naturam testi-  
 moniis a *Vetere Testamento* ductis confirmat. Iisdem  
 prorsus utitur argumentis, quibus et nos in supe-  
 rioribus usi fuimus. <sup>q</sup> “ Ubi dicitur *Dominus*  
 “ pluisset super *Sodomam* sulphur et ignem a *Domino*,  
 “ observat duos hic *Dominos* vocari, horum secun-  
 “ dum *Deum* esse *Verbum*. Eundem esse asserit,  
 “ qui juxta quercum *Mambrae Abrahamo* visus est.  
 “ Hæc negat convenire *Angelis* aut spiritui cui-  
 “ piam ministranti; non enim quivis judicare

<sup>p</sup> Adv. Jud. L. ii. C. 5, 6.

<sup>q</sup> C. 7, 8, 9, 10, 11, 12.

“ possit



PRÆL. " possit terram universam, non *Angelus*, sed is qui  
 II. " *Angelo* præstantior est, *Deus* et *Dominus*. Neque  
 " potuit esse *Deus Pater*; erat ergo *Dei Verbum*.  
 " Porro in visione *Jacobi* apud *Bethalem*, idem et  
 " *Angelus*, et *Dominus*, et *Deus* vocatur. Idem  
 " igitur hic erat, quem *Esaïas* vocat *Angelum*  
 " *magni consilii*, et simul *Deum* potentem." Rur-  
 " sus ostendit " illum, qui cum *Jacobo* colluctatus  
 " est, non esse quempiam ex *Angelis*; verbis enim  
 " disertis *Scriptura* *Deum* vocat, et *Dominum* ap-  
 " pellat eodem quadrilitero nomine (nempe *Jeho-*  
 " *væ*) quod *Judæi* *Dei* supremi proprium esse do-  
 " cent." Eundem esse dicit, " qui *Mosi* in flam-  
 " ma ignis in rubo apparuit, et dixit ei—*Ego sum*  
 " *qui sum*—et qui cum *Jacobo* colluctatus est."  
 Denique idem *Eusebius* observat " duos esse a  
 " *Zecharia* *Dominos* vocatos, alterum mittentem,  
 " alterum missum, utrumque *Dominum* Omnipoten-  
 " tem," (ita enim *Eusebius* cum 70 *Interpre-*  
*tibus Jehovam exercituum* reddit). In iñitio ca-  
 pite ejusdem Prophetiæ duos *Dominos* notat—  
 " *Dixit Dominus Satanae, Dominus increpet te.*"  
 His etiam similia invenies in *Præpar. Evang. Lib.*  
*vii. C. 12.*

" C. 25, 26, 27.

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## PRÆLECTIO III.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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I COR. X. 4.

Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον  
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ  
πέτρα ἦν ὁ Χριστός.

**H**IC alium habemus locum, ubi *Novum* PRÆL.  
*Testamentum* de Christo verba faciens ad III.  
*Vetus Testamentum* nos remittit. Sed de  
hoc loco non est una Commentatorum sententia.  
Sunt inter recentiores, qui <sup>a</sup> *Judaicam* super hac re fa-  
bulam amplexi sunt. Finxerunt enim *Rabbinistæ* has

<sup>a</sup> Targum Jonathan.

Vid. Lightfoot: Hor. Hebræic.

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aquas, quæ ex rupe in *Horeb* effluxerunt, postquam *Moses* illam virga sua percussisset, filios *Israelis* per universum in deserto itineris cursum, per valles montesque, per devexa, per convexa, consecutas esse. Sed, ut hæc fabula nullo *sacra Scriptura* testimonio innitur, ita si veram esse concedamus, ad hunc *Apostoli* locum elucidandum nihil confert. Quippe, si aquæ in deserto *Israelitas* comitatæ fuerint, petra tamen non potuit dici eos consecuta esse: Hæc certo suo loco immota perstitit, et hodie in eodem loco<sup>b</sup> stare videtur, miraculi illic perpetrati insigne etiamnum testimonium perhibens. Neque exinde explicare poterunt, quare *Apostolus* hanc petram *Christum* esse dixerit, qui fortasse quibusdam durior modus loquendi videatur. Quod si hi interpretes advertissent *Apostolum* hic loqui de spiritali rupe—*πνευματικῆς πέτρας*—neque dicere rupem corpoream, aut aquas inde profluentes, sed rupem spiritualement *Israelitas* in deserto comitatam esse, fortasse commodiorem hujus loci interpretationem adinvenissent. Videamus igitur de qua re hic loquatur *Apostolus*, quidque suos docere velit. Hæc dicta sunt ad eos admonendos,<sup>c</sup> qui *stare visi sunt, ut, ne cadant, diligenter caveant*. Vult *Apostolus* discipulos suos monere, ne *Christiane Religionis* professioni nimis confidant, ne se a peccato aut a pœna immunes fore arbitrentur, eo quod *Christo* nomen dederint, nisi ad ejus leges vitam

<sup>b</sup> Vid. *Shaw's Travels*, p. 352. *Pococke's Description of the East*, p. 143. <sup>c</sup> V. 12.



moreſque accurate compoſuerint. Hoc conſilio ante PRÆL.  
oculos ponit exemplum *Israelitarum* in deſerto degen- III.  
tium. Illi erant *Dei* populus electus, illi in fœdus  
cum *Deo* admiſſi per ritus, qui Sacramenta *Chriſtiana*  
adumbrabant et repræſentabant. <sup>d</sup> *Patres noſtri* (in-  
quit) *omnes ſub nube fuerunt, et omnes per mare tranſie-*  
*runt, et omnes in Moſen baptizati ſunt in nube, et in ma-*  
*ri.* Ut *Chriſtus* per Baptiſmum Fœderis *Chriſtiani* nos  
facit participes, ita *Deus Israelitas* ſuos eſſe aſſeruit,  
eos præeundo in columna nubis, et mirifice ducendo  
eos per mare rubrum tanquam per terram ſiccam;  
quæ res *Baptiſmi* quandam umbram et imaginem  
exhibuerunt. Sed quanquam *Deus* tot in eos bene-  
ficia contulerat, et fœdere arctiſſimo eos ſecum con-  
junxerat, eos tamen qui inobedientes erant poſtea  
delevit. Simili figura de altero Sacramento loqui-  
tur *Apoſtolus*. <sup>e</sup> Ut in Sacramento *Cænæ Dominicæ* om-  
nes ejusdem panis et vini participes ſumus, quæ  
non vulgaris, ſed ſpiritualis cibus ſunt et potus,  
quippe quæ ſigna ſunt corporis et ſanguinis *Chriſti*,  
et beneficia ſpiritualia in nos conferunt, ita *Israelitis*  
quoque cibus et potus per miraculum adminiſtra-  
batur, qua re *Deum* ſibi amicum et propitium ex-  
perti ſunt. Illis dedit Mannam pro cibo: Rupem  
aperuit, et aquæ, quas biberent, effluxerunt. Sed  
ultra hanc rupem lapideam, quæ per ſeipſam ſitim  
reſtinguere haud potuit, ad aliam rupem ſpiritualem  
cogitationes transferre jubet *Apoſtolus*, ad illum, qui

<sup>d</sup> V. 1.<sup>e</sup> V. 3, 4.

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jussit has aquas effluere, qui et illorum, et nostrum est *Deus*, qui vocatur *Rupes Israelis*, et qui illos in itinere per desertum comitatus est. Quippe ille dicitur—*ἀκολουθεῖν*—qui, sive sequendo, sive præeundo, sive ad latus eunti se comitem adjunxerit. Atque hunc, qui illis comes adhæsit, *Apostolus Christum* fuisse asserit. Neque dubitabit hanc esse mentem *Apostoli*, qui in *sacra Scriptura* probe versatus animadvertet quoties is, qui *Israelitas* per desertum duxit, *Rupes Israelis* vocatur. Accipite e *Mosis Cantico* testimonium luculentissimum—<sup>f</sup> *Quandoquidem nomen Jehovæ predicaturus sum, tribuite magnitudinem Deo nostro. Rupes iste, illius opus est perfectum.* <sup>g</sup> *Jehovab solus duxit eum, neque erat cum eo Deus alienus.* <sup>h</sup> *Deservit Deum, et vilipendit Rupem salutis suæ.* <sup>i</sup> *Rupis, quæ genuit te, oblitus es; et immemor es Dei, qui formavit te.* Rursus—<sup>k</sup> *Quomodo persequeretur unus mille, et duo fugarent myriadem, nisi quod Rupes illorum eos vendidisset, et Jehovab eos occlusisset.* Nam illorum *Rupes* non est ut nostra *Rupes*, etiam inimicis nostris iudicibus. Similia habemus in *Psalmis*—<sup>l</sup> *Diffidit mare, et eos transire fecit, et fecit stare aquas tanquam acervum. Et duxit eos nube interdiu, et per totam noctem lucis ignis. Fudit rupes in deserto, et eos bibere fecit copiose tanquam ex abyssu. Et eduxit fluentia e petra, et aquas descendere jussit tanquam flumina*—Postea sequitur—<sup>m</sup> *Et meminerunt Deum esse Rupem suam, et Deum al-*

<sup>f</sup> Deut. xxxii. 3, 4.

<sup>g</sup> Ib. 12.

<sup>h</sup> Ib. 15.

<sup>i</sup> Ib. 18.

<sup>k</sup> Ib. 30, 31.

<sup>l</sup> Psalm. lxxviii, 13, &c.

<sup>m</sup> Ib. 35.

tissimum

tissimum Redemptorem suum. Aliis locis Deus vocatur PRÆL.  
 " *Rupes Israelis*, ° *Rupes roboris eorum*, ° *Rupes salutis* III.  
 eorum, ° *Rupes sæculorum*. \* *Quis est Deus præter Jeho-*  
*vam*, (ait Psaltes), et quis est *Rupes præterquam Deus no-*  
*ster*? Ita precatur *Hannab*—° *Nemo est sanctus præter*  
*Jehovam*; et nulla est *Rupes ut Deus noster*. Quid quod  
 in his locis vocem — צור — *rupes* — quam habemus  
 in codice *Hebraico*, *septuaginta Interpretes* reddunt—  
 Θιός, Κύριος Κτίστης. \* Quæ omnia doctissimum *Gro-*  
*tium* hæc fateri impulerunt—*Deus*— צור — *Petra in*  
*Veteri Testamento*, *Christus in Novo*. Atque hæc no-  
 stra hujus loci interpretatio confirmatur ex iis quæ  
 sequuntur commate nono—*Neque tentemus Christum*,  
*sicut quidam eorum tentarunt, et serpentum morsu perie-*  
*runt*. Hic rursus *Apostolus* ad *Vetus Testamentum* nos  
 remittit, ubi legimus filios *Israelis* tentasse *Jehovam*,  
 dicendo, " *Estne Jehovab inter nos, an non?* Et rur-  
 sus alio loco dicitur—" *Ne tentate Jehovam Deum*  
*vestrum, sicut tentastis apud Massam*. Rursus dicit  
 Psaltes, eos \* *Deum altissimum irritasse in deserto, et*  
*tentasse Deum in corde suo*. Ex his inter se collatis  
 constat *Christum* illorum *Deum* æque ac nostrum  
 fuisse; illum fuisse, qui eos per desertum duxit;  
 quem in *Massa* tentaverunt. Non desunt autem in-  
 terpretes, qui in hoc *Apostoli* loco vocem *Deum*—

° 2 Sam. xxiii. 3. ° Is. xvii. 10. ° Psalm. xcv. 1.

Is. xxvi. 4. ° Psalm. xviii. 31. ° 1 Sam. ii. 2.

Comment. in Cor. x. 4. ° Exod. xvii. 7. ° Deut.

vi. 16. \* Psalm. lxxviii. 17, 18.



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subintelligi volunt, quasi dixerit *Apostolus*—Ne tentemus *Christum* sicut quidam eorum tentaverunt *Deum*. Sed verba ista—καὶ ὁ θεὸς ὁ υἱός—manifeste nos referunt ad vocem—ὁ υἱός—quod est proximum relativum, et ostendunt utrasque clausulas de eodem intelligendas esse. Sed dicitur quædam MSS. pro voce—ὁ υἱός—legere—ὁ θεός. Omnia vero MSS. uno aut altero excepto, legunt hic—ὁ υἱός. Ita etiam legit *Versio Vulgata*, et omnes, qui hunc locum citant, primævi Scriptores. <sup>1</sup> *Irenæus* non solum ita legit, sed hunc locum adducit, ut ostendat *Christum* fuisse *Deum Israelis*. Hæc sunt ejus verba—“ Si-  
“ militer et plebis prævaricationes videns descrip-  
“ tas esse, non propter illos qui tunc transgredie-  
“ bantur, sed in correptionem nostram, et ut sci-  
“ remus unum et eundem Deum, in quem illi de-  
“ linquebant, et in quem nunc delinquant quidam  
“ ex his qui credidisse dicuntur.” Deinde citat verbatim hoc caput *Epistolæ ad Corinthios*.

Sed perscrutemur *Veteris Testamenti Scripturas*, et videamus quid inde in hanc rem elucidandam expromi poterit. Superiori Prælectione ostendimus *Christum* fuisse *Angelum*, qui visus est *Abramæ*, et *Patriarchis*. Eundem esse vidimus, qui *Mosè* apparuit, et locutus est ex flamma ignis in rubo, cujus nomen est—EGO SUM. <sup>2</sup> Ille ibi dixit *Deum* se esse *Abramæ*, *Isaac*, et *Jacobi*, se vidisse afflictionem populi sui qui erat in *Ægypto*, et audivisse clamorem eo-

<sup>1</sup> L. iv. C. 45.

<sup>2</sup> Exod. iii. 6, &c.

rum, et se descendisse, ut liberet eos e manu Ægyptiorum, PRÆL. III.  
 et ducat eos in terram fluentem lacte et melle. Atqui  
 Scripturæ passim testantur Deum ipsum, Deum sum-  
 mum, eduxisse filios Israelis ex Ægypto, Ægyptios  
 plagis multimodis multasse, et Pharaonem, et ex-  
 ercitus ejus in mari rubro demersisse. Jehovam  
 legimus <sup>a</sup> Mosén ad Pharaonem misisse. Dixit ei se  
 multiplicaturum signa et prodigia sua in terra Ægypti,  
 ut Ægyptii scirent eum esse Jehovam, <sup>b</sup> et neminem esse  
 parem Jehovæ Deo illorum, et ut Pharao <sup>c</sup> cognosce-  
 ret terram esse Jehovæ. Jehovab dicitur in omnes  
 Deos Ægyptiorum <sup>d</sup> judicia exercuisse; <sup>e</sup> Jehovab eos  
 forti manu ex Ægypto eduxit; <sup>f</sup> Jehovab eos antecede-  
 bat interdiu in columna nubis, ad ducendum eos in via,  
 et noctu in columna ignis, ad præbendam iis lucem. At-  
 tamen capite proximo <sup>g</sup> legimus, Angelum Dei castra  
 Israelitarum antecessisse. <sup>h</sup> Et paulo post Jehovab  
 dicitur prospectasse ad castra Ægyptiorum per columnam  
 ignis et nubis, et eorum exercitus conturbasse; denique  
 eos excussisse in medium mare. Huic suo redemptori  
 laudes Israelitæ canebant, et Deum esse summum  
 verbis disertis prædicabant—<sup>i</sup> Jehovab robur est me-  
 um, et carmen, qui fuit mihi saluti; hic Deus est meus,  
 Deus patris mei. <sup>k</sup> Quis est sicut tu inter Deos, Jeho-  
 vah, illustris sanctitate, reverendus laudibus, faciens mi-  
 rifica? Porro Exod. xxiii. 20. Deus sua Israelitis

<sup>a</sup> Exod. vii. 1, &c.<sup>b</sup> viii. 10.<sup>c</sup> ix. 29.<sup>d</sup> xii. 12.<sup>e</sup> xiii. 14.<sup>f</sup> Ib. 21.<sup>g</sup> xiv. 19.<sup>h</sup> Ib. 24, 27.<sup>i</sup> xv. 2.<sup>k</sup> Ib. 11.

PRÆL. III. promissa redintegrat, et rursus pollicetur se eos in terram *Canaan* ducturum his verbis—*Ecce ego mittam Angelum ante te ad servandum te in via, et ad ducendum te in locum, quem paravi. Cave tibi ab illo, et ausculte voci ejus; ne irrites eum, quia non condonabit delicta vestra; nam nomen meum est in eo. Quod si sedulo auscultes voci ejus, et feceris omnia quæ edicam, inimicus ero inimicis vestris, et hostiliter agam cum hostibus tuis. Nam ibit Angelus meus ante te, et ducet vos in Amoræos, &c.* Hic idem esse Angelus videtur, qui *Mosi* apparuit in rubo, qui eos ex *Ægypto* eduxit, et præivit illis in columna ignis. Nomen *Dei* in illo esse dicitur; *Israelitæ* jubentur ab eo cavere, et ejus voci auscultare; ad illum pertinet delicta condonare, sive non condonare.

Sed jam ad obscuriora devenimus: Cum jam *Israelitæ* vitulum aureum colendo in *Dei* offensionem incurrissent, *Deum* ita *Mosen* allocutum esse legimus. — *Abi, ascende hinc tu, et populus, quem eduxisti e terra Ægypti ad terram, quam juramento promisi Abrahamo, Isaaco, et Jacobo, (dicens, semini tuo dabo illam; et mittam ante te Angelum, et expellam Cananæum, Amoræum, et Chittæum, et Perizæum, et Hivæum, et Jebusæum), ad terram fluentem lacte et melle. Sed non ascendam vobiscum, quia populus tu es durus cervice, ne te consumam in via. Hæc videntur inter se pugnare. Deus antea pollicitus est se Israelitas in terram Canaan ducturum, mittendo Angelum suum, qui eos*

<sup>1</sup> Exod. xxxiii. 1, &c.



in via duceret. Jam vero videtur adhuc pol-  
liceri se *Angelum* suum ante eos missurum, et ta-  
men se dicit cum iis non iturum. Quis hic *Ange-  
lus*? Aut cur jam non, ut antea, cum sub *Angeli* a  
*Deo* missi tutela viam facerent, non *Deum* secum ha-  
berent? Multi interpretes ipsum *Christum* prius eis  
præivisse censent; sed jam non eum, sed aliquem  
ex inferioribus *Angelis* missum esse iis in via ducem.  
Sed nodus hic, ut opinor, melius solvetur commo-  
diori sententiæ interpunctione. Parenthesi includi  
vellem omnia a voce—*Jacobo*—ad vocem—*Jebusæ-  
um*, et quæ hac Parenthesi includuntur omnia de  
tempore præterito intelligo. Ita nempe—Dixit  
*Deus Abrahamo* femini suo terram illam se daturum;  
dixit etiam se missurum ante eos *Angelum*, &c. At-  
que hæc iis respondent quæ in capite proxime præ-  
cedente habemus. Ibi *Deus* sic *Mosen* alloquitur—  
“Age, duc populum, de quo dixi tibi, ecce *Angelus meus*  
præibit tibi; sed in die, quo visitaturus sum, visitabo in  
eos peccatum eorum. In utrisque his locis *Deus* loqui  
videtur de promisso, quod jam citavimus ex capite  
hujus libri xxiii, ubi *Deus* pollicetur se missurum  
*Angelum* suum ante eos, qui eos in via duceret. Et  
si hæc ita sint, particula—י—quam plerique in-  
terpretes reddunt per—*Nam*, seu enim—commodius  
reddetur per—*Sed*—ita nempe—*Sed non ascendam vo-  
biscum*. In utrisque igitur locis *Deus* loqui videtur  
per ironiam, et ita potest intelligi, quasi dixerit,

“ Exod. xxxii. 34.

“ Agite,

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“ —Agite, terram capeffite quam vobis promifi, ad  
“ quam Angelum meum ducem vobis fum pollici-  
“ tus. Verum ego veftra inobedientia permotus hoc  
“ promiffum revocavi. Nec ego jam, nec Angelus  
“ meus vobifcum ibit; populi pervicacis contu-  
“ maciam ferre non possumus.” Sed poftea, *Mofe*  
obnixè precibus instante, *Deus* hoc fuum promiffum rurfus redintegrat, dicens—<sup>n</sup> *Facies, five Præfentia mea—פני—ibit, et quietem dabo tibi.* Quod fi hæc rectè interpretatus fim, *Facies, five Præfentia Dei*, idem eft, qui in loco citato vocatur *Angelus Dei*. Atque huic conveniunt quæ legimus in *Isaia*° Prophetia—*Et Angelus faciei ejus—וְאַנְשֵׁי פָנָיו—servavit eos, ex amore et misericordia fua ille redemit eos, et bajulavit, et fuftulit omnibus diebus antiquis.* Legimus etiam *Deut. iv. 37.*—*Eduxit te præfentia fua—בְּפָנָיו—maxima fua virtute ex Ægypto.*

Sed ut perfequamur hiftoriam in libro *Exodi*. Cum *Deus* jam rurfus pollicitus fuerit fe præfentia fua filios *Israelis* ducturum, *Mofes*, divinæ benevolentiae testimonium et pignus habere cupiens, a *Deo* petit, ut gloriam fuam ei patefaceret: Respondit *Deus*—*Non potes videre faciem meam—פני—non enim videbit homo eam, et vivet.* Hic *Angelus præfentiae Dei*, quem *Deus* ante eos mittere pollicitus erat, qui erat *effulgentia gloriæ Patris*, et *imago effentiae ejus*, non potuit oculis mortalium tuto con-

° *Exod. xxxiii. 14.*

° *If. lxiii. 9.* Vid. *Lowth* in locum. *Allix* Judgment of the Jewifh Church. C. xiv.

spici, cum plena gloria effulgeret. Sed Deus permisit *Mosen* videre—אֲרָרִין—sive ejus famulitium, sive gloriæ partes extremas. Et proinde capite proximo dicitur *Jehovab* in nube descendisse, et ibi cum *Mose* stetisse, et proclamasse nomen *Jehovæ*. Et *Moses* inclinato capite adoravit, et dixit—*Si nunc inveni gratiam in oculis tuis, Domine, eat nunc Dominus nobiscum—et condones nobis iniquitatem et peccatum nostrum, et nos in hæreditatem assumas.* Atque idem *Jehovab*, qui hic in gloria visus est, scædus cum *Mose* pepigit, et promisit se ante eos expulsum *Cananæos*, *Amoræos*, &c. et vetuit eos alium quempiam Deum colere, nam *Jehovæ* nomen zelotes, Deus zelotes is. Ex his omnibus præmissis sequitur illum, qui dux erat *Israelitis* in deserto, et Angelum fuisse, et eundem *Jehovam*, Deum *Israelis*. Huic rei lucem commodant, et ab ea vicissim accipiunt hæc verba *Apostoli*, quæ docent spiritua-lem Petram eos comitatam esse, et hanc Petram fuisse Christum.

Idem hic *Jehovab*, qui populum ex *Ægypto* eduxit, apparuit in monte *Sinai*, in igne descendens, et ibi Legem promulgavit, dicens —<sup>p</sup> *Ego Jehovab Deus tuus, qui eduxi te e terra Ægypti, e domo servitutis. Ne esto tibi alius Deus ante faciem meam.* Et tamen hic idem, qui populum ex *Ægypto* eduxit, et qui Legem promulgavit, a *S. Stephano* Angelus vocatur—<sup>q</sup> *Deus (inquit) misit Mosen esse principem et liberatorem per manum Angeli,*

<sup>p</sup> Exod. xx. 2, 3.<sup>q</sup> Act. vii. 34.



PRÆL. qui visus erat ei in rubo. Et rursus—<sup>†</sup> Hic, nempe  
 III. *Moses, est qui fuit in congregatione in deserto cum An-  
 gelo, qui locutus est ei, et patribus nostris in monte  
 Sinai. Atque hic, ut se vocat Jehovam, et veteres  
 eos quemvis alium Deum colere, ita Moses quoque  
 eum vocat <sup>†</sup> Jehovam eorum Deum, <sup>†</sup> Deum vivum;  
 et dicit Jehovam, qui eos <sup>‡</sup> audire fecit vocem suam,  
 e caelo, esse Deum in caelo superne, et in terra infra,  
 nullum esse alium.*

Neque vero dissimulandum est, multa hic objici  
 solere, et ea quidem non levis momenti. Neque  
 cum uno adversariorum genere agendum est.  
 Non pauci Scriptores, atque ii viri gravissimi et  
 doctissimi, illum, qui *Israelitas* per desertum duxit,  
 et legem illis in monte *Sinai* tradidit, non fuisse  
*Dei Filium* censent, sed *Angelum* creatum. Quan-  
 doquidem vero hic *Angelus Dei* erat legatus, ideo  
 quæ ab illo dicta et facta sunt ipsi *Deo* tribui  
 dicunt. Et hoc sibi videntur colligere ex eo quod  
 hic in *Vetere* et *Novo Testamento* *Angelus* vocatur.  
 Et hoc confirmari arbitrantur ex eo quod *Apostolus*  
 aperte dicit—*Deus, <sup>‡</sup> qui multis olim modis locutus fuit  
 Patribus et Prophetis, novissimis demum temporibus  
 locutus est nobis per Filium; unde videtur sequi,  
 Filium, ante adventum suum in carne, nunquam  
 se patefecisse, neque Deum per eum locutum esse.*  
 Imo *Apostolus* *Evangelium* eo nomine *Legi* antepo-

<sup>†</sup> Act. vii. 38.

<sup>†</sup> Deut. v. 2.

<sup>†</sup> Ib. 26.

<sup>‡</sup> iv. 36. &c.

<sup>‡</sup> Heb. i. 1, 2.

nit, <sup>x</sup>quod hæc ab *Angelis* data est, illud a *Domino* PRÆL.  
 ipso traditum. Et certe dignus hic vindice nodus. III.

Videamus igitur quid in hanc rem afferri possit.

Primo igitur liquido constat præcepta *Decalogi* ab  
 ipso *Deo* prolata esse. Sacra Scriptura expresse lo-

quitur <sup>y</sup>*Dei* viventis illos vocem audivisse, et *Je-*  
*hovah* eis <sup>z</sup>*locutum esse ore in os*—פנים בפנים—

*Apostolus* igitur, quantum video, non potuit *Legi*  
*Evangelium* opponere, et præferre, ratione Authoris,  
 sed ratione diversi modi quo tradita erant. Utrum-

que *Dei* ipsius voce promulgatum est. *Lex* vero  
 tum metu et terrore promulgata est; neque popu-

lus ferre potuit: Dicitur—ὁ δὲ ἀγγέλων λαλῶν δέεις λόγῳ—

Et rursus—<sup>a</sup>ἐλάβετε τὸν νόμον ἕως διαταγὰς ἀγγέλων—haud  
 profecto quod *Lex* ex præcepto *Angelorum* constituta  
 erat, sed, ut opinor, turmis *Angelorum* comitantibus.

*Deus* ipse *Legem* tradidit; venit autem <sup>b</sup>*myriadibus*  
*sanctorum* suorum stipatus, inter fulgura et tonitrua,  
 tuba clangente, et monte fumante. <sup>c</sup>*Populus* sus-

tinere non potuit quod præcipiebatur, et petierunt ne

amplius sibi fieret sermo; et idcirco *Mosen* rogave-

unt ut accederet, et audiret quæcunque dicturus fuerit

*Jehovah* eorum *Deus*, et eis ediceret, quæcunque locu-

sus fuerit *Jehovah*. *Deus* equidem præcepta *Deca-*

*logi* omni populo sua voce protulit; sed nihil am-

plius addidit. Reliqua pars *Legis*, omnis *Lex* cere-

<sup>x</sup> Heb. ii. 2, 3.

<sup>y</sup> Dent. v. 26.

<sup>z</sup> Ib. 4.

Aët. vii. 53.

<sup>b</sup> Deut. xxxiii. 2.

<sup>c</sup> Heb. xii. 19, 20.

Exod. xx. 19. Deut. v. 22.

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monialis, et judicialis, tradita est, et Fœdus confirmatum, mediante *Mose*. Idcirco dicit *Apostolus*, *Legem* per, sive inter, *Angelos* traditam esse per manum Mediatoris. Et *Lex* dicitur data esse per *Mosén*, et vocatur *Lex Mosi*. Et in ipso *Pentateucho* legimus.—<sup>d</sup> *Ista sunt statuta, judicia, et leges, quas dedit Jehovab inter ipsum, et inter filios Israelis, in monte Sinai, per manum Mosi*. Ita quoque in sancto adyto *Deus* oracula sua edidit *Mosi*, et Pontifici; populo autem accedere non permissum est. Et temporibus insequentibus *Deus* se revelavit *Prophetis* per visiones, et somnia; populo autem non nisi his mediantibus voluntatem suam significavit. Quanquam igitur *Filius Dei* aliquoties cum res ita tulerit, *Patriarchis*, et *Prophetis* visus fuerit, populo tamen universo non se patefecit, nec nisi aliis mediantibus præcepta tradidit; sed his ultimis diebus in terra habitare dignatus est, inter homines familiariter versari, populo universo notum facere, et omnia iis, quæ ad vitam moreque spectant, luculentissime commonstrare.

Atque hæc quæ dicta sunt videntur confirmari ex iis, quæ ab hoc *Apostolo* in hac eadem *Epistola* traduntur. Capite enim duodecimo *Evangelium* *Legi* hac ipsa ratione anteponit—*Non enim* (inquit) *accessistis ad montem contretabilem, et ignem ardentem, neque ad tenebras, caliginem, et procellam, &c.—Sed accessistis ad montem Sion, et ad civitatem Dei viventem*

<sup>d</sup> Vid. Levit. xxvi. 46. Deut. v. 5.



—et ad Jesum Mediatorem Fœderis novi.—Subjicit **PRÆL.**  
**Apostolus—Videte igitur ne aversemini loquentem.** **III.**

Nam si illi non effugerunt, qui aver sati sunt divinitus  
 loquentem in terra—i. e.—si illi male mulctati sunt,  
 qui non ausculta runt *Mosi*, homini in terra degenti,  
 —multo magis nos non effugiemus, si aversemur—τὸν  
 πατέρα ἡμῶν—Si non auscul temus ipsi *Dei Filio* cu  
 jus est cœlestis origo, qui e cœlo descendit, et  
 rursus in cœlum ascendit, *Jesu* Mediatori fœderis  
 novi. Notatu sunt digna quæ sequuntur—*Cujus*  
*vox tunc concussit terram*—Istud relativum—*cujus*  
 —sive—ἐ—refert ad ea quæ immediate præcedunt  
 τὸν ἀπὸ πατρῶν—eum qui e cœlo est. *Filius* igitur  
*Dei* est, qui e cœlo descendit, qui *Legem* in  
 monte *Sinai* tradidit, *cujus vox tunc terram con*  
*cussit*.

Sunt vero alii qui exinde sequi negant illum  
 Deum esse verum; horum autem argumenta se  
 quenti Prælectione expendemus.

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## PRÆLECTIO IV.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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I COR. X. 4.

Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον ἕκαστος  
γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας ἡ δὲ  
πέτρα ἦν ὁ Χριστός.

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**S**UPERIORI Prælectione, ex his verbis cum  
variis *Veteris Testamenti* locis collatis, ostendi-  
mus *Christum* fuisse illum, qui *Israelitas* per  
desertum comitabatur, qui præibat illis in columna  
nubis interdiu, et in columna ignis per noctem, qui  
sæpissime dicitur *Petra Israelis*, et qui et *Angelus*, et  
*Deus* etiam, et *Jehovah* vocatur. Atque docet hic  
idem *Apostolus* in hoc ipso capite eos *Christum* in de-  
serto tentasse. Porro vidimus *Christum* fuisse Deum  
*Israelis*

Israelis qui apparuit in monte Sinai, in igne descen- PRÆL.  
dens, et ibi *Legem* promulgavit, dicens—<sup>a</sup> *Ego Je-* IV.  
*boab Deus tuus, qui eduxi te e terra Ægypti.* Idem  
vero et *Angelus* in *sacra Scriptura* vocatur, et *Jebo-*  
*vab Deus vivens, Deus in cælo superne, et in terra in-*  
*fra, neque alius quispiam est Deus.*

Sed et observavimus multa hic objici solere, at-  
que ea non levis momenti. Sunt qui non per *Fi-*  
*lium*, sed per *Angelum* creatum *Legem* esse traditam  
volunt. Quippe cum *Apostolus Evangelium Legi*  
hac ratione anteposit, quod hæc per *Angelos*, illud  
per *Dominum* traditum fuerit, sequi arbitrantur,  
*Christum*, ante adventum suum in carne, se nun-  
quam hominibus patefecisse, neque *Legem* promul-  
gasse. Ad hæc reposuimus, *Evangelium Legi* hic  
opponi, non ratione Authoris, sed ratione modi,  
quo tradita fuerunt. *Deus* summus utriusque erat  
lator, et promulgator: Sed *Lex* cum metu et ter-  
rore tradita est, ita ut populus ferre non potuerit,  
sed petierit, ut non nisi *Mose* mediante *Deus* ad eos  
loqueretur. *Christus* autem, jam in carne adveniens,  
inter homines familiariter versabatur, et populo  
universo omnem *Dei* voluntatem luculentissime ex-  
ponebat.

Sed et alii sunt qui ex diversa parte nos adori-  
antur, qui concedunt *Filium Dei Israelitas* per de-  
sertum duxisse, et *Legem* etiam in monte Sinai tra-  
didisse, et tamen exinde sequi negant illum *Deum*

<sup>a</sup> Exod. xx. 2.



PRÆL. esse verum. Hæc omnia *Deum Angelo* ministrante, et mediante, fecisse contendunt; et proinde hos titulos, et honores, qui huic eorum duci tribuuntur, non de *Angelo* intelligi volunt, sed de *Deo* ipso, cui *Angelus* ministravit. *Christum* igitur hunc esse *Angelum* concedunt, sed *Angelum* creatum, Genium quendam loci, sive *Angelum Israelis* tutelarem. Sed ea, quæ citavimus, *sacra Scriptura* loca, hanc interpretationem ferre recusant. *Moses* ita de *Legis* traditione loquitur — <sup>b</sup> *Deus hæc omnia verba locutus est, dicens, Ego sum Jehovah Deus tuus, qui eduxi te e terra Ægypti, e terra servorum. Non erit tibi Deus alius præter me.* Hæc non sunt verba Personæ alicujus creatæ, sed ipsius *Dei*, *Dei* unici. Rursus legimus *Jehovam* cum *Israelitis* coram ore in os locutum esse in monte: *Dei* viventis eos vocem audisse; et hæc eis ostensa esse, ut sciant *Jehovam* esse *Deum* ipsum, nullum esse præter eum. Hæccine dici possunt de *Angelo* personam *Dei* induente? Hic, qui in monte visus est et locutus est, plane et perspicue dicitur *Deus* ipse, *Deus vivens*, *Jehovah*, *Deus eorum*. Idem suo nomine *Leges* tradit, et vetat eos ne alium quempiam præter se *Deum* habeant. “<sup>c</sup> Patroni clientum,” et *Legati* principum “personas aliquoties sustinent; at ne fando quidem auditum est, ullum *Legatum* cum *Principis* sui mandata proponeret, aliter loqui quam in tertia persona. Neque quispiam *Legatus* suo unquam nomine *Leges* tra-

<sup>b</sup> Exod. xx. 1, 2.<sup>c</sup> *Bulli Opera*, p. 11.

didit, aut se ipsum Principem vocavit. Videant, PRÆL. IV.  
 qui hæc venditant, quot inde absurda sequerentur,  
 quam lata Idololatriæ porta aperiretur, si Angelis  
 concederetur “histrionicam quandam artem exer-  
 cere,” Dei nomen sibi assumere, et omnia quæ  
 summi Dei sunt sibi tribuere.

Nimius essem, si omnia S. S. loca proferrem,  
 quæ illum, qui *Israelitas* ex *Ægypto* duxit, et *Le-*  
*gem* iis tradidit, *Deum* ipsum esse testantur. Hæc  
 miracula in *Vetere Testamento* sæpissime urgentur,  
 tanquam divinæ potentiæ documenta, et testimonia  
 luculentissima. Pauca quædam indicare sufficiat.  
 Ita dicit *Deus* per Prophetam suum *Isaiam*—<sup>d</sup> *Ego*  
*sum Jehovab Deus tuus, qui disrupi mare, cujus fluctus*  
*fremuere. Jehovab exercituum nomen ejus.* Rursus—  
*Ego sum Jehovab, Sanctus vester, Creator Israelis,*  
*Rex vester.* Ita dicit *Jehovab*, qui dat in mari viam,  
 et in aquis validis semitam. *Nehemiab* solenni ora-  
 tione ita *Deum* compellat—<sup>e</sup> *Tu ille Jehovab solus es,*  
*tu fecisti cælos, cælos cælorum, et omnem exercitum eo-*  
*rum, terram, et quicquid est in ea, maria, et quicquid*  
*est in eis, et tu conservas hæc omnia, et exercitus cælo-*  
*rum te adorat. Et tu vidisti afflictionem patrum nostro-*  
*rum in Ægypto, et exaudisti clamorem eorum ad mare*  
*rubrum—et mare rubrum diffidisti coram illis, et tran-*  
*serunt per medium mare, tanquam per terram aridam*  
*—et per columnam nubis duxisti illos interdiu, et nocte*  
*per columnam ignis—et in montem Sinai descendisti, et*

<sup>d</sup> Is. li. 15.<sup>e</sup> xliii. 15, 16.<sup>f</sup> Neh. ix. 5, &c.

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locutus es eis ex cælo, et dedisti illis judicia recta, et leges veras, statuta ac præcepta bona. Ita quoque legimus in Psalmis—<sup>s</sup> *Via tua in sacro adyta est; quia Deus magnus sicuti Deus noster? Via tua est in mari, et semita tua per aquas magnas. Duxisti ut gregem populum tuum per manum Moysi et Aaronis. Rursum*—<sup>h</sup> *O Deus, quum procederes ante populum tuum, quum gradereris per desertum, terra concussa est, etiam cæli distillabant in præsentia Dei, ipse Sinai in præsentia Dei, Dei Israelis. Ascendisti in sublime, captivum fecisti captivitatem, accepisti dona pro hominibus. Atque hæc ipsa verba de Christo intelligit Apostolus.*

Porro hic, qui filios Israelis ex Ægypto eduxit, et visus est iis in monte Sinai, ubique dicitur Deus Israelis, et Israelem sibi dicitur hoc suo beneficio in hæreditatem redemisse, et fœdere in Sinai facto sibi devinxisse. Deus jam Legem traditurus ita Moysi alloquitur—<sup>k</sup> *Vos vidistis quæ feci Ægyptiis, ut sustulerim vos super alas aquilarum, et adduxerim vos ad me. Nunc itaque, si sedulo auscultabitis voci meæ, et servabitis fœdus meum, utique eritis mihi peculium præ omnibus populis; nam mea est terra universa. Ita quoque Moyses populum affatur—<sup>l</sup> *Et vos Deus assumpsit, et eduxit vos e camino ferri, ex Ægypto, ut essetis ei populus hæreditarius, sicut estis hodierna die. Rursum*—<sup>m</sup> *Portio Jehovæ est populus ejus, et Jacob sors hæreditatis ejus. Ita loquitur Jeremias—<sup>n</sup> *Ille formavit***

<sup>s</sup> Psalm lxxvii. 13, &c.<sup>h</sup> lxxviii. 7, &c.<sup>l</sup> Eph. iv.<sup>k</sup> Exod. xix. 4, 5.<sup>l</sup> Deut. iv. 20.<sup>m</sup> xxxii.<sup>n</sup> Jer. x. 16.



omnium est, et Israel virga ejus hereditatis, *Jehovah* PRÆL.  
exercituum nomen ejus. Denique ita Solomon ad Deum IV.  
precatur—<sup>o</sup> Nam populus tuus, et possessio tua sunt,  
quos eduxisti ex *Ægypto*, e medio camino ferri. Nam  
tu distinxisti eos in hereditatem, ab omnibus populis  
terrae, quemadmodum locutus es per Moysen servum  
tuum, cum educeres patres nostros ex *Ægypto*, Domine  
*Jehovah*.

Percrebuit quidem apud Ethnicos opinio, gen-  
tem quamlibet habere sibi proprium quendam Deum,  
ve Dæmonem, cujus sub tutela vivebant; et huic suo  
custodi honores divinos tribuerunt. Sed eo consilio  
adita est *Lex Mosaiica*, ut vanas has opiniones ex  
hominum animis evelleret, et Deum Israelis omni-  
um gentium *Deis* longe antecellere doceret—<sup>p</sup> *Rupes*  
nostra (inquit Moyses) non est ut *Rupes nostra*. Et ruf-  
s—<sup>q</sup> Ubi sunt Dei eorum, *Rupes* in qua fidem pone-  
bant, qui victimarum adipe vescebantur, qui bibebant  
de sanguine libaminis eorum? Surgant, et opitulentur vobis,  
et vobis latebra. Videte nunc quod ego, ego ipse sum,  
nullus est Deus mecum. Ita quoque Israelitæ, Pha-  
raonem jam in mari rubro demerso, Deo canebant—  
Quis est sicut tu inter Deos, *Jehovah*? Quis est sicut  
tu, splendidus sanctitate, reverendus laudibus, faciens  
mirifica? Porro dicitur Deus signa et prodigia in  
*Ægypto* edidisse, ut sui cognoscerent *Jehovam* esse  
Deum ipsum, et nullum esse alium præter ipsum.

<sup>1</sup> Reg. viii. 51, 53.<sup>p</sup> Deut. xxvii. 31.<sup>q</sup> Ib.<sup>sc.</sup> <sup>r</sup> Exod. xv. 11.

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*Israelitas in peculium assumpsisse, præ omnibus populis, ita quoque dicitur ejus esse terra universa. Non ergo Deus Israelis est Deus loco cuidam devinctus, unius duntaxat gentis tutor, aut custos. Utcunque Israelem sibi peculium esse voluit, est tamen terræ universæ Dominus, ac Deus. Eadem docet et Psaltes—<sup>a</sup> Jacobum sibi elegit Jehovab, Israelem in peculium suum. Sed ego novi magnum esse Jehovam, et Dominum nostrum præ omnibus Diis. Quicquid placet sibi Jehovab facit, in cælis, et in terra. Idem Psalter alio Psalmo <sup>t</sup> docet eundem Jehovam, qui insedit solio sanctitatis, sive sanctuarii sui, quique selegit Israeli possessionem suam, regnare etiam super gentes, esse Jehovam excelsum, reverendum, Regem magnum super terram universam. Porro, in loco superius e Nebemia citato, Deus Israelis, qui eos per desertum duxit, dicitur esse Jehovab solus, fecisse cælos et terram, et omnis cælorum exercitus eum dicitur adorare. Rursus hæc apud Isaiam legimus—<sup>a</sup> Sic ait Jehovab Rex Israelis, et Redemptor ejus Jehovab exercituum, Ego primus, et ego ultimus, et præter me nullus est Deus. Solomon in Templi Encæniis his verbis Deum simplex oravit, Jehovam cujus gloria Templum implevit, qui Israelem populum suum ex Ægypto eduxit—<sup>w</sup> Jehovab Deus Israelis, nullus est similis tibi Deus in cælis supra, aut in terra subter—Cæli ipsi, et*

<sup>a</sup> Psalm. cxxxv. 4, &c.<sup>t</sup> xlvi.<sup>a</sup> Is. xlv. 6<sup>w</sup> 1 Reg. viii. 23, 27, 39.

cæli cælorum non capiunt te—Tu solus nosti cor omnium filiorum hominis. Simili modo Jehoshaphat Deum affatur—<sup>x</sup> O Jehovab Deus patrum nostrorum, nonne tu es ipse Deus in cælis, et tu dominaris in omnia regna gentium. Pharaob contemptim interrogavit—<sup>y</sup> Quis est Jehovab, ut ejus voci auscultem? Atque Jehovab <sup>a</sup> in omnes Deos Ægypti vindictam exercuit, <sup>z</sup> ut Pharaob et Ægyptii scirent terram esse Jehovæ, et nullum esse similem Jehovæ Deo Israelis. Benbadad Rex Syriæ inepte sibi persuasit Jehovam esse <sup>b</sup> Deum montium duntaxat, non autem Deum convallium. Sed Jehovab Deus Israelis ostendit se esse ubique Deum, nulli loco devinctum: Insignem Israelitis victoriam concessit, ut Syrii faterentur eum esse Jehovam. Idem error et Rabshaken Assyrium occupavit: Ita blasphemans se jactitavit—<sup>c</sup> Quis ille inter omnes Deos terrarum, qui eripuit terram suam e manu mea, ut eripiat Jehovab Hierosolymam e manu mea? Sed Hezekiah preces Jehovæ fudit, dixitque—<sup>d</sup> O Jehovab Deus Israelis, insidens Cherubim, tu ille Deus solus omnium regnorum terræ, tu fecisti cælos et terram. Nunc itaque Jehovab Deus noster, libera nos e manu ejus, et cognoscent omnia regna terræ te esse Jehovam, et Deum solum. Nec eventus pii Regis spem fefellit: Deus Israelis preces ejus exaudivit, et Angelum suum misit, et exercitum Assyriorum ingenti clade delevit.

<sup>x</sup> 2 Paralip. xx. 6.<sup>y</sup> Exod. v. 2.<sup>z</sup> Ib. xii. 12.<sup>a</sup> ix. 29. viii. 10.<sup>b</sup> 1 Reg. xx. 28.<sup>c</sup> 2 Reg.

xviii. 35.

<sup>d</sup> xix. 15.



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Si ergo fateamur *Christum* esse *Rupem Israelis*, quæ eos comitata est; *Angelum*, qui eos per desertum duxit, et quem ibi tentaverunt; *Angelum*, qui iis locutus est in monte *Sinai*, necesse est ut fateamur eundem *Deum* esse verum. Si concedamus *Christum* fuisse *Jehovam*, *Israelis* custodem et tutorem, *Scripturæ* jubent ut agnoscamus illum esse *terræ universæ Dominum*, eundem cum *Patre* et *Spiritu Deum* summum et unicum.

Neque vero hæc nostra *sacræ Scripturæ* interpretatio nova est, aut nuper excogitata. Audivimus primævos Scriptores unanimi voce asserentes *Filium Dei Patriarchis*, et *Prophetis*, visum esse. Vidimus *Irenæum* hunc ipsum *Apostoli* locum eodem modo interpretari, et exinde demonstrare *Christum* fuisse eundem et *Israelitis* et nobis *Deum*. Idem *Irenæus* aliis in locis docet “ *Filium Dei* in rubo *Mosi* apparuisse, *Filios Israelis* ex *Ægypto* eduxisse,” denique “ utraque Testamenta unum et eundem Patrem-familias produxisse, *Verbum Dei*, *Domini nostrum Jesum Christum*, qui et *Abramæ* et *Mosi* collocutus est.”

Huic consentit *Justinus*, qui asserit “ *Filium Dei* vocari *Angelum*; eundem locutum esse *Mosi* in flamma ignis e rubo; cum *Mose* et *Aarone* in columna ignis collocutum; cujus gloriam et

\* Vid. p. 355, &c.

† L. iv. C. 11, 17, 21, 23, 26, 37, 48.    \* Apol. ii, P. 95, 96. Dial. cum Tryph. P. 256, 282, 283, 356, 357.

“majestatem populus in Sinai intueri non potuit, PRÆL.  
 “qui illis in deserto escam ad satietatem præbuit, IV.  
 “qui et ipse *Deus* fuit, et *Angelus* a *Patre* missus.”

*Clemens* etiam *Alexandrinus* in hoc argumento multus est.—<sup>h</sup>“*Noster*, inquit, *Pædagogus* est

“sanctus *Deus Jesus*, qui et *Verbum*, dux omnis

“humanæ naturæ; ipse benignus et clemens

“*Deus*, est *Pædagogus*. Et de ipso quidem ali-

“cubi dicit *Spiritus sanctus* in *Cantico*—*Populo in*

“*deserto sufficienter suppeditavit, in siti æstus, in ina-*

“*quofo ipsum circumdedit, et eum erudiit, et custodiit*

“*tanquam pupillam oculi, sicut aquila protexit nidum*

“*suum, et in pullis suis desideravit, expansis alis sus-*

“*cepit ipsos, et super dorsum eos recepit, Dominus Je-*

“*hovah solus duxit ipsos, et non erat cum eis Deus alie-*

“*nus*. Rursus autem seipsum fatetur *Pædagogum*

“cum hoc modo ex sua persona ait—*Ego Domi-*

“*nus Deus tuus, qui eduxi te de terra Ægypti*.

“Revera enim *Dominus* per *Mosen* *Pædagogus*

“veteris populi, per seipsum autem, populi novi

“dux, facie ad faciem.—Prius itaque veteri po-

“pulo *Vetus* erat *Testamentum*, et *Lex* cum metu

“populum erudiebat, et *Verbum* erat *Angelus*;

“novo autem et recenti populo *Novum* ac recens

“*Testamentum* datum est, et *Verbum* fuit genitum,

“et metus in dilectionem conversus est, et mys-

“ticus ille *Angelus Jesus* paritur. Hic enim ipse

“*Pædagogus* tunc quidem—*Dominum Deum time-*

<sup>h</sup> *Pæd. L. i. C. 7.*

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“bis — dicebat, nobis autem hoc suavit — Diliges  
“ Dominum Deum tuum.”

Est apud Cyprianum Lib. 2do <sup>1</sup> adversus Judæos  
caput integrum hoc titulo insignitum “ Quod  
“ idem *Angelus* et *Deus Christus*. ” — Atque hoc  
iisdem omnino argumentis probat, quibus et nos  
uti sumus. Adnotat in *Exodo* scribi — “ *Deus autem*  
“ *præibat eos, die quidem per columnam nubis, osten-*  
“ *dere illis iter, noctu autem in columna ignis.* —  
“ Et postea illic — *Promovit autem Angelus Dei, qui*  
“ *præcedebat exercitum filiorum Israel.* — Item illic —  
“ *Ecce ego præmittam Angelum meum ante faciem*  
“ *tuam ad custodiendum te in itinere, ut te inducat in*  
“ *terram, quam tibi præparavi. Observa eum, et*  
“ *obaudi eum, et ne fueris inobaudiens ei, et non de-*  
“ *erit tibi, nomen enim meum in illo est.* ”

Hoc testium agmen claudat *Eusebius* \* qui hæc  
eadem *Veteris Testamenti* loca de *Christo* interpreta-  
tur. “ *Christum* esse asserit, qui *Mosi* in rubo ap-  
“ paruit, qui præivit filios *Israelis* in columna nu-  
“ bis, et in columna ignis; *Angelum* quem *Deus*  
“ misit, ut duceret eos in terram, quam iis præ-  
“ paraverat. Has vero voces, inquit, non *Angeli* esse,  
“ sed unius *Dei*, omnibus patere. Cujus vero  
“ *Dei*? Illius nempe, qui et *Patriarchis* visus est.  
“ Ille vero *Dei Verbum* fuit, qui et *Dei Filius*, et  
“ ipse *Deus* et *Dominus* vocatur.” Eundem esse  
docet “ qui locutus est *Israelitis* in monte *Sinai*,

<sup>1</sup> C. 5.

\* Dem. Evang. L. v. C. 13, 14, &amp;c.

“ dicens,



“dicens, Ego sum Dominus Deus tuus; eundem PRÆL.  
“quem Moses et Presbyteri Israelis viderunt, et IV.  
“qui gloriam suam Mosi exhibuit.”

Neque solum Patres primævi, verum etiam<sup>1</sup>  
veteres Judæi hæc Scripturæ loca de Dei Filio  
interpretantur. Ubi in Vetere Testamento legi-  
mus Jehovah Patriarchis aut Mosi apparuisse, Chal-  
daicæ Paraphrases Verbum Domini dicunt apparuisse.  
Philo etiam Judæus asserit Verbum Dei verum Mosi  
et Patriarchis apparuisse, et hoc Verbum docet esse  
“Filium Dei primogenitum, sempiternam Dei  
“imaginem, Mundi Creatorem, æternum Ver-  
“bum æterni Patris, validissimum et firmissimum  
“rerum universarum columnen.”

<sup>1</sup> Vid. *Allix* Judgment of the Jewish Church, C. 12. p. 12.  
*Bulli* Def. Fid. Nic. Sect. 1. C. 1.

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## PRÆLECTIO V.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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JOH. xii. 41.

Ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ  
ἐλάλησε περὶ αὐτοῦ.

PRÆL.  
V.

**S**UPERIORIBUS Prælectionibus ex collatione  
*Veteris et Novi Testamenti Christum esse Deum*  
ostendimus. Ecce vobis aliud testimonium,  
ubi ea, quæ in *Vetere Testamento* de Deo dicuntur  
de *Christo* intelligenda esse docet *Evangelium*. Com-  
mate præcedenti verba ex *Esaia Propheta* citaverat  
*Johannes* quibus *Judæorum* cæcitatem et increduli-  
tatem præmonstravit. Deinde hæc subjicit—*Hæc*  
*dixit Esaïas, quando vidit gloriam ejus, et locutus est de*  
*eo. Cujus vero gloriam vidit Propheta, et de quo*

locutus

locutus est? De Jesu nempe Christo: De eo enim in PRÆL, præcedentibus loquitur Evangelista. *Jesus, inquit, V.*  
*tot miracula coram illis ediderat, et tamen in eum non crediderunt.* Deinde docet hæc a *Propheta* prædicta esse. Et post hæc sequitur—*Nilominus multi ex Principibus crediderunt in eum*—nempe in *Jesum Christum*. De Christo igitur loquitur *Esaias*, et Christi gloriam vidit. Jam igitur *Prophetam* consulamus, cujus hæc sunt verba—<sup>a</sup> *Anno, quo mortuus est Rex Uzziab, vidi Dominum insidentem solio celso et elato, et fimbriæ ejus complebant Templum. Seraphim astantes superne erant ei, senis alis unusquisque, bixis tegebat faciem suam, et binis tegebat pedes, et binis volabat. Et alter ad alterum clamabat, et dicebat—Sanctus, sanctus, sanctus, Jehovah exercituum; implet terram universam gloria ejus. Et commoti sunt postes liminum voce inclamante; et domus impleta est fumo. Et dixi, Vae mihi, quandoquidem excisus sum, vir enim ego sum pollutis labiis, et in medio populi cujus polluta sunt labia ego habito, cum Regem Jehovah exercituum viderint oculi mei.* Deinde paucis interjectis sequuntur illa quæ ab *Evangelista* citantur. Hic igitur videmus illum cujus gloriam *Esaias* vidit, fuisse *Dominum solio in templo insidentem, Jehovah exercituum*. Sed jam antea ostendimus *Jehovam* esse nomen summo Deo proprium, et ei soli competere, qui est æternus, et immutabilis, et necessario existit. Neque ququam alius, præter summum Deum, *Dominus exerci-*

<sup>a</sup> Is. vi. 1, &c.



PRÆL.  
V.

*tuum* vocatur. Ita loquitur *Hieremias*—<sup>b</sup> *Deus est maximus, potentissimus, Jehovab exercituum nomen ejus est. Cui consentit Amos* <sup>c</sup> *Propheta—Ecce ille qui formavit montes, et creavit spiritum, et indicat homini quæ sit ejus meditatio—Jehovab Deus exercituum nomen ejus. Denique Esaias ipse ita loquitur—*<sup>d</sup> *Ita dicit Jehovab Rex Israelis, et Redemptor ejus Jehovab exercituum, Ego primus, et ego ultimus, et præter me nullus est Deus. Sunt qui Deum vocari Dominum exercituum existimant propterea quod* <sup>e</sup> *Deus est exercituum Israelis, f Dominus in prælio fortis. Sit ita; sed Deum potiori jure Dominum exercituum vocari arbitror ex eo quod Angeli, exercitus cælorum, eum colunt, eique famulantur. Ita Micaiab Propheta Ababum Regem allocutus est—*<sup>g</sup> *Vidi Jehovam solio suo insidentem, et omnem exercitum cælorum ei astantem. Rursus hæc legimus in Psalmis—*<sup>h</sup> *Laudate eum omnes Angeli ejus; laudate eum omnes exercitus ejus. Et hoc titulo aptissime Deus insigniri videtur, quando describitur in templo suo habitans, ubi solio suo dicitur insidere innumero Angelorum famulitio comitatus. Hinc sæpe vocatur* <sup>i</sup> *Dominus exercituum Cherubim insidens. Quacunque vero ratione Dominus exercituum vocatur, constat eundem esse summum Deum,* <sup>k</sup> *cujus est prælium, qui solus belli eventus moderatur; l quem rursus solum exercitum*

<sup>b</sup> Jer. xxxii. 18.

<sup>c</sup> Amos iv. 13.

<sup>d</sup> Is. xlv. 6.

<sup>e</sup> 1 Sam. xvii. 45.

<sup>f</sup> Psalm. xxiv. 8.

<sup>g</sup> 1 Reg. xxii. 19.

<sup>h</sup> Psalm. cxlviii. 2.

<sup>i</sup> Sam. iv. 4.

<sup>k</sup> 2 Paralip. xx. 15.

<sup>l</sup> Neh. ix. 6.

cælorum adorat, <sup>m</sup> et mille millium ei deserviunt. Et PRÆL. V.  
 profecto illi, cujus gloriam *Esaias* vidit, famulan-  
 tur *Seraphim*, honorem et cultum ei tribuunt,  
 clamantes—*Sanctus, sanctus, sanctus, Jehovah exer-*  
*cituum*. Et simili prorsus forma in *Apocalypsi*,  
 "quatuor animalia, quæ *Cherubim* effigie expri-  
 munt, gloriam et honorem tribuunt illi qui solio  
 infidebat, dicentia—*Sanctus, sanctus, sanctus, Do-*  
*minus Deus omnipotens, qui erat, qui est, et qui*  
*venturus est*. Quandoquidem igitur docet *Apostolus*  
*Christum* esse illum, cujus gloriam *Esaias* vidit,  
 exinde patet illum esse *Jehovam Dominum exerci-*  
*tuum*, quem Angeli Dei colunt, *verum Deum*.

Quid vero *Esaias* hic vidit?—Vidit *Dominum* in  
 templo, tanquam in suo palatio, solio infidentem,  
 gloria amictum, Angelorum famulitio stipatum.  
 Quæramus igitur quis hic erat, qui ibi sedebat,  
 et gloriam suam exhibebat. In superioribus vidi-  
 mus *Filium Dei* fuisse, qui *Abrahamo* et *Patriarchis*  
 visus est, qui apparuit *Mosi* in monte *Sinai*, qui  
*Israelitas* ex *Ægypto* exemit, qui illos per deser-  
 tum duxit, et *Legem* iis tradidit. Legimus glo-  
 riam Dei in monte *Sinai* commoratum esse; et  
 eadem gloria postea tabernaculum implevit. *Je-*  
*hovah* jussit ° *Mosen* sacrarium ei facere, ut inter eos  
 habitaret. In hoc ei præcepit arcam ponere, et  
 super eam operculum, quod Propitiatorium vocatur, et  
 in extremitatibus ejus duos ex auro *Cherubim*. <sup>p</sup> At-

° Dan. vii. 10. ° Apoc. iv. 8. ° Exod. xxv. 1, &c. <sup>p</sup> Ib. 22.

PRÆL. *que ibi, dicit Jehovab Mosi, conveniam tecum, et*  
 V. *loquar tecum e superiore parte Propitiatorii, e medio*  
*duorum Cherubim, qui sunt super arcam testimonii,*  
*omnia quaecunque tibi præcepero referenda filiis Israelis.*  
*Et postquam tabernaculum cum ejus supelle-*  
*tili erectum esset, <sup>9</sup> operuit nubes tentorium conventus,*  
*et gloria Jehovæ implevit tabernaculum. Alio loco*  
*dicitur Moses, <sup>10</sup> cum ingrederetur in tentorium*  
*conventus, <sup>11</sup> audivisse vocem loquentis cum eo e parte*  
*superiore propitiatorii, quod erat super arcam testimonii,*  
*e medio duorum Cherubim. Rursus alio loco sic*  
*scriptum legimus <sup>12</sup>—Edixit Jehovab Mosi, dic Au-*  
*roni fratri tuo, ut ne ingrediatur quovis tempore in*  
*locum sanctum intra velum, ante propitiarium quod*  
*est supra arcam, ne moriatur; nam ego in nube appa-*  
*rebo, super Propitiarium. Denique, cum Solomon*  
*templum Dei ædificasset, <sup>13</sup> dicitur nubes implevisse*  
*domum Jehovæ. Et non potuerunt sacerdotes consistere*  
*ad ministrandum præ nube; nam gloria Jehovæ im-*  
*plevit domum Jehovæ. Tum dixit Solomon, Jehovab*  
*dixit se habitaturum in caligine. Certe ædificavi tibi*  
*domum habitaculi, stationem, in qua resideas in per-*  
*petuum. Ex his locis collatis constat illum, qui*  
*habitavit in sacrario, fuisse Dominum Jehovam, Deum*  
*Israelis, qui Leges et mandata Mosi tradidit, qui*  
*ibi se præsentem exhibuit in visibili forma gloriæ,*  
*nubibus et densa caligine circumseptæ. Hinc di-*

<sup>9</sup> Exod. xl. 34.<sup>10</sup> Num. vii. 89.<sup>11</sup> Levit. xvi. 2.<sup>12</sup> 1 Reg. viii. 10, 11.



itur Deus habitare <sup>a</sup> in medio filiorum Israelis, <sup>b</sup> habitare in Zione, <sup>c</sup> habitare in sacrario; <sup>d</sup> domicilium eius esse dicitur in Zione; Deum legimus <sup>e</sup> elegisse Zionem, et quæsisse sibi in domicilium. Hic tanquam rex solio infedit, gloria et maiestate amictus. *Esaias* lum vidit in templo solio insidentem. *Psaltes* <sup>a</sup> dicit eum insidere solio sanctitatis, sive potius sacrarii sui — כסא קדש — Ita alio quoque loco scriptum legimus — <sup>b</sup> *Jehovah regnat — sedet inter Cherubim — Exallete Jehovaham Deum nostrum, et procumbite ad scallum pedum ejus: Sanctus ille est.* Hic consedit Angelorum choro circumcinctus. <sup>c</sup> *Currus Dei, inquit Saltes, sunt viginti millia, Dominus est inter eos, tantam in Sinai, in sacrario.* Omnes fere consentiunt quod etiam ex earum loco et positione videtur constare) has figuras in sacrario collocatas, quæ Cherubim vocantur, eximium quendam ordinem Angelorum designare. Stabant juxta solium Dei, uti satellites ei qui solio insidebat deservientes, ut demisso, veluti supplices, Deum spectantes. Idem quoque animalia (ut paulo ante observavimus) in visione in *Apocalypsi* exhibentur; et dicuntur gloriam, honorem, et gratias referre, et procidere, et adorare eum qui solio insidebat. Seraphim, de quibus loquitur *Esaias*, sive iidem sunt ac Cherubim, de alio quodam ordine Angelorum. Videmus

Num. xxxv. 34.

<sup>a</sup> Psalm. ix. 11.<sup>c</sup> Exod. xv. 17.

Psalm. lxxvi. 2.

<sup>b</sup> cxxxii. 13.<sup>d</sup> xlvi. 8.

ix. 1, 5.

<sup>e</sup> lxxviii. 17.

Vol. II.

D d

eos

PRÆL. eos hic *Dei* folium stipantes, ejusque mandata ex-  
 V. quentes; coram eo faciem velant, et gloriam ei  
 tribuunt. Hoc *sacrarium*, sive *Sanctum Sanctorum*,  
*cæli cælorum* figuram, et typum exhibuit. *Apostolus*  
 docet<sup>a</sup> ritus *Mosaicos* exemplari et *umbra* *deservire*  
*rerum cælestium*; <sup>e</sup> et *tabernaculum* fuisse pro tempore  
 illo tunc *præsenti* exemplar veri *sanctuarii*, nempe op-  
 tus *cæli*. Itaque *cælum* in *S. S.* vocatur, <sup>f</sup> *locus* *cæli*  
*sanctus et sanctus*, <sup>g</sup> *sanctuarium*, verum *tabernaculum*, quod  
*fixit Dominus et non homo*, et *Deus* ibi describitur  
 tanquam <sup>h</sup> *solio suo insidens*, omni *exercitu cælorum*  
*stipatus*. Ita denique in *Psalms* legimus—<sup>i</sup> *Jehova*  
*est in templo suo sancto; Jehova solium est in cælis*.

*Ezekiel* *Propheta* in primo suo capite hanc *Dominus*  
*Gloriam* plenius et accuratius depingit—*Vidi*, inquit,  
 et ecce *ventus turbineus venit a Septentrione*, et *pluvius*  
*magna*, et *ignis sese involvens*, et *splendor ei circumcirca*  
*et e medio ejus veluti color prunæ ignitæ in medio ignis*.  
*Et e medio hujus erat similitudo quatuor animalium*.  
 Deinde *Propheta* hæc animalia describit, post quod  
 subjicit—*Similitudo autem expansi supra capita ani-*  
*malium erat quasi crystalli terribilis extensi supra*  
*capita eorum superne*. Et rursus—*Supra autem ex-*  
*pansum quod erat supra capita eorum, quasi specie-*  
*bus Sapphiri, erat similitudo solii, et super similitu-*  
*dinem solii erat similitudo quasi species hominis*  
*insidentis*. *Et vidi quasi colorem prunæ ignitæ,*

<sup>a</sup> Heb. viii. 5.<sup>e</sup> ix. 9, 24.<sup>f</sup> II. lvi.<sup>g</sup> Psalm. cii. 19.

Heb. viii. 2.

<sup>h</sup> I Reg. xxii.<sup>i</sup> Psalm. xi. 4.

similitudinem ignis intra circumquaque; a similitudine  
 lumborum ejus sursum versus, et a similitudine lumborum  
 ejus deorsum versus, vidi quasi speciem ignis, et splendoris  
 circa eum. Qualis est species arcus, qui est in nube  
 tempore pluviae, talis species illius splendoris erat circum-  
 quaque. Hæc visio erat similitudinis Gloriæ Jehovæ.

PRÆL.  
 V.

Hæc species Ezekieli visa est primo apud fluvium  
 Chebar in Chaldaea; postea autem in <sup>k</sup> visionibus Dei  
 abreptus, et in Hierosolymam adductus, ibi eandem  
 Gloriam Dei Israelis in templo vidit. Et hæc <sup>l</sup> Glo-  
 ria describitur quasi a templo, et urbe discedens, et  
 versus Orientem migrans; et postea dicitur rursus  
 ab Oriente in templum reverti, et domum implere.  
 Hæc animalia, quæ hic vidit Propheta, cognovit  
 esse Cherubim, et Gloria Dei Israelis erat supra illa. Hæc  
 igitur Gloria, quam Ezekiel vidit, eadem certe erat,  
 quæ in sacrario effulsit. Et dignum est notatu eum,  
 qui solio insidebat, sub specie hominis apparuisse.

Hanc Gloriam Jehovæ quam Scriptores Judaici  
 Shechinam appellant, a templo secundo, quod post  
 reditum populi a Babylone extructum est, abfuisse  
 dicunt. Et hoc respicere videtur Haggai Propheta,  
 dicens—<sup>o</sup> Quis inter vos relinquitur, qui viderit hanc  
 domum in gloria sua pristina, et qualem vos nunc vide-  
 tis? Deinde ita populum consolatur—Ita dicit Je-  
 hovah exercituum, Semel iterum, et breve tempus est,  
 et ego concussurus sum caelos, et tellurem, et mare, et

<sup>k</sup> Ezek. viii. 3, 4.

<sup>l</sup> x. 19.

<sup>m</sup> xliii. 1, &c.

<sup>n</sup> x. 19, 20.

<sup>o</sup> Hag. ii 3, &c.



PRÆL.  
V.

*terram siccam. Et concutiam omnes gentes, et venio desiderium omnium gentium, et implebo domum hanc gloria, inquit Jehovab exercituum. Meum est argentum, et meum est aurum, inquit Jehovab exercituum. Major erit gloria domus hujus posterioris, quam illius prioris, et in hoc loco dabo pacem, inquit Jehovab exercituum. Quis vero erat desiderium omnium gentium? Ille, sine dubio, in quo omnes terræ familie erant benedicendæ, ipse Christus Dei Filius. Illo præsentis hæc domus rursus gloria repleta est. Et gloria hujus domus posterioris major erat quam illius prioris, si quidem Christo in terris agente, et in templo vitæ æternæ verba dictitante, populus Dei præsentia locidius et uberius fruebatur.*

Simili modo Domini adventum prædicat Malachi propheta—*Repente, inquit, veniet in templum suum Dominus, quem vos queritis, et Angelus fœderis, in quo vos delectamini. Hoc vaticinium de Christi adventu interpretantur Evangelistæ, imo ipse Christus. Ille igitur erat Angelus fœderis, ille Dominus, de quo loquitur Propheta, qui hic dicitur in suum templum venire. Templum igitur ejus templum erat, et ille erat Dominus, qui ibi habitavit, et Gloriam suam exhibuit. Et idem quoque Angelus fœderis.*

Et proinde scriptores Novi Testamenti de Christi loquentes sæpius utuntur verbis ad hanc Gloriam in sacrario effulgentem spectantibus. Divus Johannes

*Gloriam, quam Esaias vidit, Christi fuisse Gloriam*

<sup>p</sup> Mal. iii. 1.

fferit. Idem <sup>1</sup> Evangelista ita Christi incarnationem PRÆL.  
 xponit—*Verbum caro factum est, et inter nos habita-* V.

it—*ἐὸν ἡμετέρι ἐν ἡμῖν*—(Idem omnino verbum est tum  
 ensu, tum etymologia, quod *Hebraicum*—*שָׁכַן*—

quod significat *habitare tanquam in tabernaculo*, et  
 epius in *Vetere Testamento*, usurpatur de Dei præ-

entia in *sacrario*: Potest igitur hic verti) posuit in-  
 ternos tabernaculum, et vidimus ejus *Gloriam*, *Glo-*

iam tanquam unigeniti a *Patre*. Porro idem *Apostolus*  
 in *Apocalypsi* sua depingit *Hierosolymam* novam a

Deo ex *cælo* descendentem, paratam ut sponsam ornatam  
 viro suo.—Commate sequente subjicit—*Ecce taber-*

*naculum Dei est cum hominibus, et habitabit cum eis*—  
*καὶ οἱ παῖδες αὐτοῦ αὐτὸς ὁ Θεὸς*—et illi erunt ejus *populus*, et *Deus*

ipse erit cum illis, *Deus illorum*. In iis autem quæ  
 sequuntur legimus hanc sponsam fuisse *Agni uxorem*,

in hac nova *Hierosolyma* nullum templum esse, nam  
*Dominus Deus*, omnipotens, et *Agnus templum* ejus est;

*Gloria Dei* eam illustravit, et *Agnus lux* ejus. Aliis  
 in locis *Christus* vocatur *Gloria Israelis*, *Dominus*

*Gloriæ*, *effulgentia Gloriæ*, et *character personæ Dei*.  
 In *transfiguratione Apostolis* suis apparuit, et postea

in visione *Divo Johanni*, *gloriæ amictus* simili *Gloriæ*  
*us*, quem folio insidentem videbant, et *Ezekiel*, et *Da-*

*iel*, *Prophetæ*. Denique docet *Evangelium*, eundem  
 enuo in *judicium* venturum eadem fere *Gloriâ* or-

<sup>1</sup> Joh. i. 14.

<sup>2</sup> Apoc. xxi. 2, &c.

<sup>3</sup> Luc. ii. 32.

<sup>4</sup> 1 Cor. ii. 8.

<sup>5</sup> Heb. i. 3.

<sup>6</sup> Conf. Mat. xvii. 2.

<sup>7</sup> Apoc. i. 13.

PRÆL. natum, quæ in *sacrario* effulsit. Ibi se manifestavit  
 V. splendore elucens nubibus circumcincto: Ibi *sedit*  
*Angelorum* choro stipatus. Et ipse prædixit  
 \* in rerum omnium consummatione venturum in  
 bibus cæli cum potentia et gloria multa; <sup>7</sup> venturum  
 sua Gloria et Patris; <sup>2</sup> omnes Dei Angelos ei adfuturum  
 et se in solio Gloriæ suæ sessurum. Et Paulus Ap<sup>osto</sup>  
 lus <sup>3</sup> docet Dominum Jesum compariturum esse ex ca  
 in flamma ignis — μετ' ἀγγέλων δυνάμεως αὐτοῦ — cum An  
 gelis Gloriæ suæ. Ille igitur, qui Gloria amictu  
 solio insidebat in templo, erat Dei Filius Dominus Je  
 sus Christus.

Jam rursus in manus sumamus *Veteris Testamenti*  
 codicem, et videamus qualia de eo dicuntur, *in*  
*sacrario* sedit inter Cherubim. <sup>b</sup> Moses in cantu  
 suo ita Jehovam affatur — Introduces eos, et plantabis  
 eos in monte possessionis tuæ, loco quem fecisti in habita  
 tionem tibi, O Jehovab, in *sacrario*, Domine, quod nu  
 nus tuæ paraverunt. Huic Domino Jehove, qui be  
 dicatur in *sacrario* habitaturus esse, Moses, et  
 Israelis, gratias egerunt, tanquam illi qui eorum  
 manu *Aegyptiorum* eripuit, et Pharaonem cum  
 exercitu in mari rubro demersit. <sup>c</sup> Illum agnove  
 runt Deum esse suum, et Patrum eorum Deum; <sup>d</sup> *Nullum*  
*inter Deos esse similem* dixerunt: Illum  
*magnificum sanctitate, reverendum laudibus, mirificum*

<sup>e</sup> Illum in omnia sæcula regnaturum: <sup>f</sup> Illum deum

<sup>a</sup> Matt. xxiv. 30.

<sup>7</sup> Luc. ix. 26.

<sup>2</sup> Matt. xxv. 1.

<sup>3</sup> 2 Theff. i. 7.

<sup>b</sup> Exod. xv. 17.

<sup>c</sup> Ib. 2.

<sup>d</sup> Ib. 1.

<sup>e</sup> Ib. 18.

<sup>f</sup> Ib. 13.



que agnoverunt populum suum redemisse, et robore suo PRÆL.  
ducere in sanctum suum domicilium. V.

In superioribus Prælectionibus ostendimus Cbris-  
tum fuisse illum, qui *Israelitas* per desertum duxit,  
qui prævit illis in columna nubis interdiu, et in  
columna ignis per noctem. \* Tabernaculo jam e-  
recto hæc nubes illud cooperuit, et Gloria *Jehovæ* il-  
lud implevit — Et cum nubes hæc sublata fuerit a  
tabernaculo, tum denique proficiscebantur Filii *Isra-*  
*elis*; et in loco ubi resedit hæc nubes, ibi castra fi-  
gebant. Ex mandato *Jehovæ* proficiscebantur, (inquit  
*Moses*), et ex mandato *Jehovæ* castra figebant. Porro,  
quoties Arca progredereetur, dixit *Moses*, Surge *Je-*  
*hovah*, et dispergentur hostes tui, fugientque inimici tui a  
te — Et cum ea consisteret, dixit, Revertere, *Jehovah*, ad  
myriadas *Israelis*.

Et ubicunque hæc Arca fæderis posita erat, ibi  
Deus *Israelis* præsens fuisse existimabatur. *Israelitæ*  
jam a *Philistæis* prælio superati, dixerunt — Accer-  
samus nobis a *Shiloh* arcam fæderis *Jehovæ*, et veniet  
inter nos, et servabit nos e manu hostium nostrorum —  
Et cum veniret arca fæderis *Jehovæ* in castra, vociferati  
sunt *Israelitæ* clamore magno, et obstrepuit terra — Et  
*Philistæi* timuerunt, dixerunt enim, Deus venit in  
castra. Væ nobis! quis enim nos eripiet e manu magni  
hujus Dei? Hic est ille Deus, qui percussit *Ægyptios*  
omnibus plagis in deserto. Rursus, cum incolæ *Bethshe-*

\* Num. ix. 15, &c. Conf. Exod. xl. 34, &c.  
x. 35, 36. i 1 Sam. iv. 3, &c.

\* Num.

\* vi. 19.

PRÆL. *moſe plaga affecti fuerint, quia inſpexerant Arcam Je-*  
 V. *hovæ, dixerunt, Quis poterit ſtare coram Jehovah Deo*  
*iſto ſancto?* Et *Israelitæ,* <sup>1</sup> *quamdiu Arca ab illis*  
*abſuerat, Jehovah abſentiam dicuntur lamentari eſſe.*  
 Et poſthæc *David* <sup>m</sup> *Rex Hieroſolymam deduxit*  
*arcam Dei, cujus nomen vocatur Jehovah exercituum,*  
*qui inſidet Cherubim. David vero, et tota domus Is-*  
*raelis geſtiebat lætitia coram Jehovah.*

Hunc Jehovah exercituum, qui inſedit Cherubim,  
*Israelitæ ſemper in rebus dubiis conſuluerunt; at-*  
*que ille reſponſa dedit voce audibili ex hac ejus ſede*  
*in Sacrario prodeunte. Hic, uti ſupra vidimus,*  
*Jehovah Moſi obviam venit, et ei locutus eſt, qui audi-*  
*vit vocem loquentis cum eo e ſuperiore parte Propitia-*  
*torii, quod erat ſuper arcam teſtimonii, e medio duorum*  
*Cherubim. Et Moſe jam ferme moriente, Deus in*  
*ejus locum Joſhuam ſubſtituit —* <sup>n</sup> *Ille, inquit, coram*  
*Eleazare ſacerdote ſtabit, et rogabit ei de judicio Urim*  
*coram Jehovah; ad ejus verbum exhibunt, et ad ejus verbum*  
*redibunt. Et proſecto pluribus in locis legimus Isra-*  
*elitas et eorum duces a Jehovah conſilium petiſſe. Et*  
*ſpeciatim Jud. xx. 26. omnes filii Israelis dicuntur af-*  
*cendiſſe, et veniſſe ad domum Dei, et a Jehovah conſilium pe-*  
*tiſſe; nam ibi erat arca fœderis Dei illis diebus. Et Phi-*  
*nehas Filius Eleazaris ſtabat coram illa. Atque hinc*  
*Sacrarium, ſive Sanctum Sanctorum, unde hæc reſponſa*

<sup>1</sup> 1 Sam. vii. 2.

<sup>m</sup> 2 Sam. vi. 1, &c.

<sup>n</sup> Num.

xxvii. 21.

dabantur

dabantur, in S. S. aliquoties vocatur — דְּבִיר — five PRÆL.

Oraculum.

Et versus hoc *Sacrarium Israelitæ* omnem divinum cultum direxerunt. ° Jussit eos *Deus holocaustum perpetuum asferre ad portam tentorii conventus coram Jehova*; nam ibi, inquit *Deus, conveniam vobiscum, et te alloquar. Et ibi conveniam cum filiis Israel, et sanctificabitur tentorium mea gloria.* Rursus, jussit eos altare *suffitus* ponere ante velum, quod erat juxta arcam testimonii, ante *Propitiatorium*, quod erat supra testimonium; nam ibi, inquit, tecum conveniam. Et *Aaron super eo suffitum* adolebit — *suffitum perpetuum coram Jehova.* Porro, † sanguis hostiæ pro peccato septem vicibus aspergendus erat coram Jehova ante velum sacrarii. † Ad *Aaronis* munus pertinebat ferre nomina filiorum *Israelis in thorace judicii*, cum ingrederetur in sanctum locum, in monumentum coram Jehova continuo. Sed † in Sanctum Sanctorum intra velum non fuit ei permittum ingredi quovis tempore; sed semel duntaxat in anno in solenni die expiationis. Illo die jubebatur *suffitum igni imponere coram Jehova*, ut tegat cubes *suffitus Propitiatorium*, et accipere de sanguine vivenci, et inspergere digito suo *Propitiatorium* versus orientem septem vicibus. Imo et preces quoque *Israelitæ* versus hoc *Sacrarium* direxerunt. † *Audi* (inquit *David*) *vocem precum mearum, dum inclamo,*

° Exod. xxix. 42, &c.

† xxx. 6, &c.

† Lev. iv. 6.

† Exod. xxviii. 29.

† Lev. xvi.

Heb. ix. 7.

† Psalm. xxviii. 2.

dum



PRÆL. dum attollo manus versus adytum Sacrarii tui — קדשך  
 V. — רורס — <sup>u</sup> Coram diis, sive Angelis, tibi canam,  
 procidam supplex ante sanctum tuum templum. \* Quia  
 etiam in exteris regionibus agentes Judæi preces  
 suas obtulerunt versus Hierosolymam, et versus tem-  
 plum, quod Deus ibi ædificaverat.

\* Solomon Rex, templo jam extructo, et arca fo-  
 deris Jehovæ ibi collocata, dixit se domum ædificasse  
 nomini Jehovæ Dei Israelis, et ita hunc Deum affatus  
 est — <sup>v</sup> Surge Jehovab Deus, occupa hanc sedem tuam,  
 tu, et arca roboris tui. Huic Jehovæ, qui habitavit  
 in tentorio et tabernaculo resedit, et cui jam domum So-  
 lomon ædificaverat, Rex preces solennes fudit, in  
 quibus illum appellat Jehovam Deum Israelis, cui  
 nullus Deus est similis, in cælis supra, aut in terra in-  
 fra; qui servat fœdus, et benignitatem, erga servos  
 suos; cujus domicilium est cælum, quem vero neque cælus,  
 neque cæli cælorum capere possunt; qui preces et vota  
 audit, qui peccata remittit, et qui solus corda novit om-  
 nium filiorum hominis.

Ad eundem Jehovam, in rebus angustis Rex Je-  
 hoshaphat confugit — <sup>z</sup> Ad quærendum Jehovam an-  
 num appulit, et jejunium indixit toti Judæ. Itaque  
 congregati sunt omnes Judæi ad opem petendam a Je-  
 hova; imo ex omnibus civitatibus Judæ convenerunt ad  
 petendum Jehovam. Et Jehoshaphat stetit in conventu

<sup>u</sup> Psalm. cxxxviii. 1, 2.

vi. 10. Jon. ii. 4, 7.

v. 2.

<sup>v</sup> Ib. vi. 41.

<sup>w</sup> 1 Reg. viii. 44, 45. Dan.

<sup>x</sup> 1 Reg. viii. 1, &c. 2 Paralip.

<sup>z</sup> Ib. xx. 3, &c.

Judæ, et Hierosolymitarum, in domo Jehovæ ante PRÆL.  
atrium novum, et dixit, O Jehovab Deus patrum V.  
nostrorum, nonne tu ille Deus in cælis, et tu domina-  
ris in omnia regna gentium, et in tua manu vis et po-  
tentia, et nemo stare potest contra te? Nonne tu Deus  
noster? Expulisti incolas terræ hujus ante populum tuum  
Israelem, et tradidisti eam semini Abrahamæ amici tui  
in perpetuum. Et in illa confederunt, et ædificaverunt  
tibi in illa sanætuarium tuo nomini, dicentes, Si ob-  
venerit nobis malum, gladius, judicium, aut pestis,  
sive fames, et nos steterimus ante domum hanc coram  
te, (quippe nomen tuum est in domo hac), et te in clama-  
verimus in angustiis nostris, tunc tu audies, et nos ser-  
vabis.

Hezekiab itidem in summas angustias adductus  
ad Jehovam in templo habitantem se recepit. <sup>a</sup> In  
domum Jehovæ ascendit, et ita Jehovam supplex ora-  
vit, O Jehovab Deus Israelis, qui Cherubim insides, tu  
ille Deus solus omnium regnorum terræ; tu fecisti cælos,  
et terram.—Itaque nunc, Jehovab Deus noster, libera  
nos e manu Senacherib, ut cognoscant omnia regna  
terræ te Jehovam esse Deum solum.

His accedunt plurima e Psalmis, aliisque Scrip-  
turis testimonia, quæ proxima Prælectione addu-  
cam.

<sup>a</sup> 2 Reg. xix. 15. &c.

## PRÆLECTIO VI.

De Testimoniis divinæ Christi Naturæ qua  
ex collatione Veteris et Novi Testamenti  
peti possunt.

JOH. xii. 41.

Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ καὶ  
ἐλάλησε περὶ αὐτοῦ.

PRÆL.  
VI.

**H**IS verbis docet *Evangelista* illum cujus  
*Gloriam* vidit *Esaias* Christum fuisse, qui  
tamen apud *Prophetam*, *Jehovah*, *Dom-*  
*inus exercituum* vocatur. Et *Seraphim* ibidem de-  
pinguntur ei deservientes, et *Gloriam* et cultum  
tribuentes. Superiori *Prælectione* vidimus *Deum*  
*Israelis* in *Sacrario* se præsentem exhibuisse inter  
*Cherubim*, in visibili forma *Gloriæ* nubibus et densa  
caligine circumseptæ, et multa in *S. Scripturis* præ-  
clara et magnifica de eo dici, qui ibi inter *Cheru-*

*bim*



bim solio infidebat. Atqui restant alia quamplurima testimonia, quæ jam mihi citanda sunt. PRÆL.  
VI

*Psalms* vicesimus quartus, ut omnes fere consentiunt, eo tempore compositus est, quo Rex David Arcam ad Zionem deduxit. Ii qui *Arcæ* præibant ita præcinebant—*Attollite portæ capita vestra, et attollite vos, ostia aeterna, et intrabit Rex Gloriæ. Quis est iste Rex Gloriæ? Jehovah fortis et potens, Jehovah bello præpotens. In eodem Psalmo dicitur Jehovah esse terra, et quod implet eam, orbis telluris, et qui in ea habitant. Nam ipse super maria fundavit eam.*

Imo et *Psalms* sexagesimus octavus ad ejusdem diei celebritatem videtur pertinere. Idem habet exordium, quod habet *Canticum Israelitarum* in deserto, cum *Arca* procederet.—*Surget Deus, dispergentur hostes ejus, et fugient inimici a conspectu ejus. In sequentibus pompa depingitur.—Viderunt incessus tuos, O Deus, incessus Dei, et Regis mei in Sacrario. Atque hic Deus, cujus incessus visi sunt in Sacrario, vocatur Jehovah, et Omnipotens, et nomen ejus dicitur—יה—Equitare dicitur super celos cælorum innumero Angelorum choro stipatus.—Currus Dei sunt viginti mille, Dominus est inter eos, tanquam in Sinai in Sacrario. Hic dicitur esse Deus Israelis, et prævisse populo suo in deserto, et Sinai ejus adventu concuti. Vocant eum Deum suum, Deum salutis suæ, qui beneficiis eos cumulat, cujus sunt mortis exitus. Et quæ in hoc Psalmo de Jeho-*

PRÆL. VI. *va dicuntur, ea Paulus Apostolus de Christo interpre-*  
*tatur.*

Sunt et alii duo *Psalmi*, quos dicitur *David* eodem die *Levitis Arcæ* ministrantibus tradidisse ad celebrandum, et laudandum *Jehovam Deum Israelis*. Hi sunt centesimus quintus, et nonagesimus sextus. Ex illo discimus illum, ante cujus *Arcam Levita* ministrabant, fuisse eundem *Deum*, qui *fœdus pepigit cum Abrahamo, Isaaco, et Jacobo*, qui *signa et miracula edidit in Ægypto*, et *populum suum cum gaudio eduxit*.

In altero *Psalmo* <sup>a</sup> legimus *Gloriam et majestatem esse coram eo, robur et decorem in ejus Sacrario*. Hæc verba plane designant *Gloriam*, quæ in sancto loco visa est. Et ille, cujus hoc *Sacrarium*, qui *gloria et majestate* hic effulsit, vocatur *Jehovah*, magnus esse dicitur, et *magnopere laudandus*, et *præ omnibus Diis reverendus*. Nam omnes *Dii gentium Idola sunt*—אלילים—*res nihili; sed Jehovah fecit cælos*.—Terra *universa jubetur illum timere*; et omnes *familie gentium gloriam ejus nomini tribuere, et eum adorare*—בהדרת-קדש—in *Sacrario glorioso*.

In *Dedicatione Templi* a *Solomone* extructi *Psalms* centesimtis tricesimus secundus canebatur, in quo *Deum* ita alloquuntur—*Surge Jehovah, occupa sedem tuam, tu et Arca fœderis tui*. Et rursus—*Elegit Jehovah Zionem, sibi in sedem expetiit*. In eodem *Psalmo* hic *Jehovah* dicitur—אביר יעקב—

<sup>a</sup> *Psalms*. xcvi.

Deus fortis Jacobi. Ita canit populus—In ejus tabernaculum veniemus; coram scabello pedum ejus procumbemus. Ita respondit ille, qui in Zione sedem posuit—Ego cibo eorum benedicam; egenos pane satiabo; et sacerdotes salute vestibo. PRÆL.  
VI.

*Psalmo octagesimo ille qui insedit Cherubim vocatur Pastor Israelis, Jehovah, Deus exercituum. Illucesce, inquit Psalter, coram Ephraim, Benjamin, et Manasse. Quippe, Israelitis in deserto iter facientibus, hæ tribus Arcam sequebantur.*

Rursus *Psalmo nonagesimo nono Jehovah dicitur insidere Cherubim, esse magnus in Zione, et idem excelsus supra omnes populos. Extollite, inquit Psalter, Jehovah Deum nostrum, et procumbite ad scabellum pedum ejus.—Moses et Aaron dicuntur nomen ejus invocasse; ad Jehovah clamaverunt, et ille eos exaudivit. In columna nubis eos allocutus est; observarunt testimonia, et statutum quod iis dederat.*

Ita incipit *Psalmus quinquagesimus—Deus Deorum Jehovah locutus est, et terram inclamavit, ab ortu Solis usque ad occasum ejus. E Zione perfectione decoris Deus effulgit. Hic Deus e Zione effulgens, ita populum suum Israelem alloquitur—Ego sum Deus, Deus tuus—meus est Orbis, et plenitudo ejus—Deo laudis sacrificium offer; et reddo Altissimo vota tua. Et me invoca in die angustie; et te eripiam, et tu mihi gloriam tribues.*

Sic quoque incipit *Psalmus septuagesimus sextus—Notus in Juda Deus est; in Israele magnum ejus nomen*



PRÆL. nomen. Et in Salem est ejus tentorium, et domicilium  
 VI. ejus in Zione. Hic Deus vocatur *Jehovab* Deus *Jacobi*. Illi vota persolvebantur, et munera afferebantur; ex illo pendebant belli eventus, et fata Regum.

Porro in *Psalmo* insequente ita Deum *Psalter* compellat—O Deus, in *Sanctuario* via tua est; quis Deus magnus sicut Deus noster? Et hic idem erat Deus, qui olim mirabilia effecit, et qui populum suum sicut gregem ovium duxit per manum *Mosis* et *Aaronis*.

*Psalmus* huic proximus varia memorat miracula, quæ fecit *Jehovab* in *Ægypto*, et in deserto. Deinde idem *Jehovab* dicitur *tabernaculum* suum in *Skilob* inter homines posuisse, *Zionem* dilexisse, et ibi *Sanctuarium* suum ædificasse.

*Psalmus* nonagesimus septimus ita incipit—*Jehovab* regnat, exultet terra, latentur insulæ plurimæ. Nubes et caligo eum circumdant. Idem dicitur Dominus terræ universæ, elatus supra omnes Deos, et omnes Dei illum jubentur adorare. *Septuaginta Interpretes* ita hæc vertunt—προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ—quæ verba citat *Auctor Epistolæ ad Hebræos*, et de *Filio Dei* interpretatur.

Unum præterea *Psalmum* proferam, quem itidem citat *Auctor Epistolæ ad Hebræos*, et quæ ibi dicuntur *Filio* tribuit. *Apostolus Dominum* nostrum omnibus Angelis superiorem esse demonstrat, et inter alia S. S. loca hæc adducit e *Psalmo* centesimo

decimo secundo—*Tu Deus, in principio terræ fundamenta jecisti, et cæli sunt opera manuum tuarum. Illi peribunt; tu autem manes; et omnes ut vestimentum veterascent; ac veluti amictum eos complicabis, et mutantur; tu autem idem es, et anni tui non deficient.* Mirabuntur fortasse quidam hæc ab *Apostolo Filio* tribui, quæ videntur de *Deo Patre* dici. Sed e commate decimo septimo, ubi legimus *Jehovam*, cum *Zionem* ædificaverit, appariturum in *Gloria* tua, intelligere licet *Psalten* hic loqui de *Domino*, qui ibi in *Gloria* apparuit. Et ex his *Apostoli* verbis discimus illum fuisse *Dei Filium*, et porro eundem æternum, immutabilem, Creatorem cæli et terræ.

His testimoniis plura adjici poterant; sed ex his quæ prolata sunt abunde constat illum, qui *in templo insidebat gloria* amictus, fuisse *verum et ævum Deum*. Illi omnia nomina, et attributa veri *Dei* assignantur. Ille appellatur<sup>b</sup> *Jehovah*, *Dominus exercituum*, <sup>c</sup> *Deus Deorum*, <sup>d</sup> *Deus excelsus*, <sup>e</sup> *Omnipotens*, <sup>f</sup> *Deus fortis Jacobi*, <sup>g</sup> *Deus sanctus Israelis*, <sup>h</sup> *Deus Patrum eorum*, <sup>i</sup> *qui fædus pepigit cum Abrahamo, Isaaco, et Jacobo*, <sup>k</sup> *Deus Israelis* cujus illi *sunt populus et hæreditas*, <sup>l</sup> *ille qui visus est in monte Sinai*, <sup>m</sup> *et Legem dedit Israeli*, <sup>n</sup> *qui illos ex Ægypto*

<sup>b</sup> Is. vi. 3, 5. <sup>c</sup> Psalm. l. 1. <sup>d</sup> lxxviii. 56. <sup>e</sup> lxviii. 14.

cxviii. 2, 5. <sup>f</sup> lxxviii. 41. <sup>g</sup> 2 Paralip. xx. 6.

Psalm. cv. 9, 10. <sup>h</sup> 1 Reg. viii. 23, 51. <sup>i</sup> Psalm lxviii. 8.

lxxviii. 5. <sup>k</sup> Num. x. 33, &c. Psalm. lxviii. 7.

PRÆL. *exemit, per desertum duxit, ° et Cananæos coram illis*  
 VI. *expulit. ° Cælum ejus domicilium est; ° ille fecit ca-*  
*los et terram. ° Illi preces ferebantur, ° suffitus ado-*  
*lebatur, ° sacrificia mactabantur, ° vota et gratia red-*  
*debantur. Ille est ° æternus, immutabilis, ° omni-*  
*præsens, ° omnisciens, ° omnipotens. Non ille*  
*Deus quidam tutelarior, unius duntaxat gentium*  
*custos, et dominus: ° Nam ille Deus solus omnium*  
*regnum terræ, et dominatur in omnia regna gentium*  
*° Terra est ejus, et ejus plenitudo, orbis telluris, et qui*  
*in ea habitant. Non ille minor quidam Deus, aut*  
*improprie sic dictus: ° Est Deus Deorum, ° elatus*  
*supra omnes Deos, et illum omnes Angeli adorant*  
*° nullus inter Deos illi similis; ° ille Deus Jehovab, ille*  
*solus. Atque ostendimus hunc Deum Israelis, qui*  
*inter Cherubim solio insedit, esse Filium Dei, qui fuit*  
*demum tempore Caro factus est, et inter nos habi-*  
*tavit.*

Illis, qui hunc fuisse Angelum creatum Deum  
 personam sustinentem opinantur, satis in penultima  
 Prælectione responsum est. Et quo longius  
 progredimur, eo magis increfcit, et vires eundem  
 colligit argumentum. Quis mentis integer credet

° 2 Paralip. xx. 7.      ° 1 Reg. viii. 30.      ° 2 Reg.  
 xix. 15.      ° 1 Reg. viii. 22.      ° Exod. xxi.  
 ° Levit. xvi.      ° 1. 14.      ° cii. 12.      ° 1 Reg. viii. 2.  
 ° Ib. 39.      ° 2 Paralip. xx. 6.      ° 2 Reg. xix. 1.  
 ° Psalm. xxiv. 1.      ° 1. 1.      ° xcvi. 7, 9.      ° Ezech.  
 xv. 11.      ° 2 Reg. xix. 19.



it summum Deum, cujus nomen est *Zelotes*, PRÆL. VI.  
 piam creato gloriam, cultum, et solium suum  
 se concedere? Quis sanus dixerit Angelum  
 atum nomine et titulo *Dei* altissimi, a principio  
 finem *Veteris Testamenti*, insigniri, gloriosissimum  
 summe reverendum *Jehovæ* nomen sibi vendi-  
 re, *solio Dei insidere*, in *templo Dei habitare* et præ-  
 ere, suo nomine Leges tradere, Oracula edere,  
 ces audire, beneficia largiri, peccata condo-  
 re? Quid hoc nisi (id quod <sup>e</sup> *Apostolus Antichristo*  
 robrat) *se extollere supra omne quod Deus vo-*  
*ur, aut quod colitur, et ut Deus in templo Dei*  
*re, et se tanquam Deum ostentare?* Quid hoc  
 ipsius *Dei* legem dicere ad eandem Idololatri-  
 facem præferre, quæ omnes terræ gentes oc-  
 pavit? Imo e contrario hæc ipsa *Lex* eo præci-  
 e consilio lata est, ut omnem Idololatriam  
 terminaret, et unius veri *Dei* cultum stabiliret.  
 mum *Legis* præceptum hoc est—<sup>h</sup> *Nullos alios*  
*os præter me habebis.*—<sup>i</sup> *Audi, O Israel, (inquit*  
*oses), Jehovah Deus noster Jehovah unus est.* De-  
 que ita *Deus* ipse per *Esaïam* loquitur—<sup>k</sup> *Ego sum*  
*Jehovah, hoc meum est nomen; et gloriam meam alii*  
*dabo.* Veruntamen hæc ipsa dicuntur de illo,  
 us *Gloria templum implevit.* Ita *Solomon* eum com-  
 lat—<sup>l</sup> *O Jehovah, Deus Israelis, nullus est Deus*  
*illis tibi in cælis supra, aut in terra infra—tu solus*

<sup>2</sup> Thes. ii. 4.<sup>h</sup> Exod. xx. 3.<sup>i</sup> Deut. vi. 4.

xl. 8.

<sup>l</sup> 1 Reg. viii 23, 29.

PRÆL.  
VI.

*noſti cor omnium filiorum hominis. Sic quoque Heze-  
kiab<sup>m</sup> — O Jehovab Deus Iſraelis, qui Cherubim  
infides, tu ille Deus ſolus omnium regnorum terra-  
Imo et Angeli dicuntur illi famulari, et coram  
illo procumbere — Elatus eſt ſupra omnes Deos, et  
omnes Dei eum adorant. Et profecto hic ſedens  
modus in templo illum Angelis omnibus præcel-  
lere docet. Hic viſus eſt Dominus ſolio inſidentem  
Juxta eum ſteterunt Seraphim vultu velato, et  
gloriam ei tribuerunt; ſcabello pedum aſtiterunt  
Cherubim, et ad rotas curruſ ejus famulati ſunt.*

Sed fortaffe erunt qui exinde colligent hunc  
qui ſolio inſedit, non fuiſſe Dei Filium, ſed ipſum  
Deum Patrem. Et, nequid in hac tanta re diſſim-  
lem, fatendum eſt eſſe quædam S. S. loca quæ  
huic opinioni favere videantur. <sup>n</sup> Daniel Prophet  
in viſione nocturna vidit *Antiquum dierum, ſe-  
Deum ſempiternum, ſolio inſidentem, et quidam  
milis Filio hominis ad eum accedebat in nubibus ca-*  
Et ita rurfus Johannes in *Apocalypſi* <sup>o</sup> vidit Deum  
*ſolio inſidentem, et poſtea videtur <sup>p</sup> Agnus ante ſolium  
ſtare. Unde videtur ſequi, non Filium, ſed Patrem  
eſſe, qui ſolio inſidere viſus eſt. Quid ergo dice-  
mus? S. S. inter ſe pugnare? Multa jam addux-  
imus teſtimonia, quæ oſtendunt Filium Dei fuiſſe  
qui in Templo Gloria circumcinctus ſolio inſidebat; ſed  
ex his jam allatis conſtare videtur ipſum Patrem*

<sup>m</sup> 2 Reg. xix. 15.  
<sup>p</sup> v. 6.

<sup>o</sup> Dan. vii. 9.

<sup>o</sup> Apoc. iv. 1, 2.

uisse, non *Filium*, qui ibi sedere visus est. No-  
us hic haud aliter videtur expediri posse quam di-  
cendo eandem esse *Deitatem*, eandem *Gloriam Patris*  
et *Filii*. Siquidem ergo *Pater* solio insidet, *Filius*  
idem quoque *solio insidet*, eademque est *Gloria et*  
*Patris et Filii*. Sed ut *Christus* in S. S. sub duplici  
atione nobis revelatur, primo tanquam *Filius Dei*  
*Patri* co æqualis, deinde tanquam *Mediator* inter  
*Deum* et *homines*, ita potest in visionibus, aut pic-  
turis hieroglyphicis, sub duplici figura repræsen-  
tari. Neque hoc nostrum est commentum, sed  
quod S. S. testimonio comprobatur. Consulamus  
versus *Esaïam*. <sup>1</sup> Ibi exhibentur *Seraphim Dominum*  
adorantes, et clamantes — *Sanctus, sanctus, sanctus,*  
*Reboab exercituum*. Hoc *Trisagium*, seu triplex  
*Doxologia* hinc in vetustissimas *Ecclesiæ Liturgias*  
translata est, et semper tres in divina natura Per-  
sonas denotare existimata est. Præterea *Dominus*,  
qui *solio insedit*, ita de se loquitur — *Quemnam ego*  
*mittam? Et quis ibit pro nobis?*

In visione apud *Danielem Prophetam* *Filius Ho-*  
*minis* qui *venit cum nubibus cæli*, *Christum* certe de-  
notat. Sed idem hic *Filius Hominis* eadem *Gloria*  
nictus apparuit, qua ille indutus est, qui *solio in-*  
*sedit*, tum *Apostolis* suis in *Transfiguratione*, tum *Jo-*  
*hanni* in *Apocalypsi*. <sup>2</sup> *Vestimenta ei erant ut nix alba*  
*splendida; et capilli similes lanæ candidæ*. Et uti  
c *Antiquus dierum in tribunali* tanquam *judex sedit*,

<sup>1</sup> Is. vi. 3.<sup>2</sup> Ib. 8.<sup>3</sup> Apoc. i. 14.



PRÆL. VI. ita adventus Christi in die Judicii <sup>1</sup> simili fere modo depingitur—*Veniet in Gloria sua, et omnes sancti Angeli cum eo; tum sedebit in Gloria sua.* <sup>2</sup> Manifestabitur Dominus Jesus de cælo cum Angelis potentie sue in igne flammante.

Porro in *Apocalypsi*, <sup>3</sup> ut ille qui solio insedit dicitur vivere in *secula seculorum*, ita Christus de seipso dicit—<sup>4</sup> *Ego vivo in secula seculorum;* <sup>5</sup> *Ut septem fuerunt lampades ardentes coram solio, quæ sunt septem Spiritus Dei,* ita <sup>6</sup> Christus vocatur ille qui habet septem Spiritus Dei. <sup>7</sup> Ut quatuor animalia illum qui solio insedit appellant Dominum Deum Omnipotentem, qui est, et fuit, et venturus est, <sup>8</sup> ita hæc quoque Christus sibi ipsi vendicat. Imo, quod notatu dignum est, <sup>9</sup> solium ipsum vocatur solium Dei, et Agni. <sup>10</sup> Et quatuor animalia, et viginti quatuor Presbyteri procumbunt coram Agno, et ei offerunt preces sanctorum. Et omnis res creata, quæ est in cælo, et in terra, et subter terram, et in mari, et omnia quæ sunt in eis dixerunt, Gratia, et honor, et gloria, et potentia sit ei qui solio insidet, et Agno in *secula seculorum*. Et quatuor animalia (quæ Cherubim denotant) responderunt, Amen. In aliis hujus libri locis, dicitur ille, <sup>11</sup> qui mortuus erat, et vivus est, esse primus et ultimus, <sup>12</sup> qui scrutatur renes et corda.

Atque ut in hac *Apocalypsi* solium dicitur solium

<sup>1</sup> Matt. xxv. 31, &c.      <sup>2</sup> 2 Thess. i. 7, 8.      <sup>3</sup> Apoc.  
iv. 9.      <sup>4</sup> i. 18.      <sup>5</sup> iv. 5.      <sup>6</sup> iii. 1.      <sup>7</sup> iv. 8.  
<sup>8</sup> i. 8.      <sup>9</sup> xxii. 1.      <sup>10</sup> v. 8.      <sup>11</sup> ii. 8.      <sup>12</sup> Ib. 23.

Dei et Agni, ita similiter loquuntur *aliæ Scripturæ*. PRÆL. VI.  
 Legimus in *Evangelio* <sup>z</sup> *Filium Hominis* venturum  
 in *Patris Gloria*; et in eodem *Evangelio* <sup>h</sup> dicitur  
 idem *venturus in Gloria sua, et sessurus in solio Gloriæ*  
*sue*. Denique *Angelos* qui tunc eum comitaturi sunt  
*Christus* vocat <sup>i</sup> *Angelos Dei*, <sup>k</sup> *Angelos Patris*, atque  
 insuper <sup>l</sup> *suos Angelos*. Et *D. Paulus* <sup>m</sup> dicit *Domi-*  
*num Jesum venturum cum Angelis potentiae suæ*. Dum  
 igitur *Gloriam Filio* tribuimus, neque tollimus, ne-  
 que minuimus *Gloriam Patris*; *Christum solio insi-*  
*dentem* colimus, non autem *Deum Patrem* de solio  
 deturbamus. <sup>n</sup> Sed unum esse *Patrem* et *Filium*  
 credimus, et omnia quæ *Patris* sunt illius quoque  
 esse; *solium, et gloriam, et divinam naturam* unam  
 esse et eandem. Et hoc convenit cum forma *Bap-*  
*tismi*, in qua omnes baptizati sumus, in nomine (in  
 uno et eodem nomine) *Patris* et *Filii*, et *Spiritus*  
*Sancti*.

Quid veteres *Judæi* de hac re sentiebant non est  
 quod nimis anxie quæramus. Sunt quædam in  
*Evangelio* revelata, (qualis nempe illa de vocatione  
 Gentium doctrina), quæ in *Testamenti Veteris* codice  
 involuta latebant, et quæ a nobis, quibus *Evangelii*  
 lux effulsit, possunt inde deduci, quæ tamen ipsis  
*Judæis* fuerunt ignota. Potuit igitur hæc doc-  
 trina de tribus Personis in divina natura veluti ani-

<sup>z</sup> Matt. xvi. 27.<sup>h</sup> xxv. 31.<sup>i</sup> Luc. xii. 8.<sup>k</sup> Apoc. iii. 5.<sup>l</sup> Matt. xvi. 27.<sup>m</sup> 2 Theff. i. 7.<sup>n</sup> Joh. x. 30.

xvi. 15.

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mal in ovo, aut planta in semine, in *Veteris Scripturae* codice occulta et involuta contineri, ipsos tamen *Judeos* latere; et jam tandem sole *Evangelii* exorto aperiri et explicari. Quod si ita se res habeat, haud melius poterat veritas elici quam hac quam instituimus *Veteris et Novi Testamenti* collatione. Sed verisimile videtur hæc ipsis *Judeis* haud prorsus ignota fuisse. Multi Scriptores graves doctique ostenderunt, et nos quoque in superioribus observavimus, *Philonem*, aliosque *Judeos*, hæc loca a nobis supra adducta de *Filio Dei* interpretatos esse. Et profecto ex multis *Evangelii* locis constat *Judeos* tunc temporis *Filium* quendam *Dei* agnovisse. Imo *Dominum* nostrum blasphemiam infimularunt, propterea quod se *Filium Dei* esse dixerit, et crediderunt illum *Deum Patrem* suum vocando se *Deo* æqualem facere.

Hoc pro comperto habemus primævos *Christianos* hæc eadem *Veteris Testamenti* loca eodem quo nos modo interpretari.

° *Irenæus* “ *Dei Filium* esse asserit cujus gloriam  
“ *Esaias* vidit, et qui in visione *Ezekieli* apparuit.”

° Idem interpretatur “ *Psalmos* nonagesimum nonum, septuagesimum nonum, et quinquagesimum de *Christo*, asseritque illum habitasse in *Zione*, et inter *Cherubim* sedisse.”

° Similiter *Justinus Martyr* “ *Psalmum* vicesimum

° Lib. iv. C. 37.    ° Lib. iii. C. 6, 9.    Lib. iv. C. 66.

° *Dialog. cum Tryph.* p. 254, 255, 288, 298, 359.

“ quartum



“ quartum de *Christo* loqui intelligit, et exinde probat eum *Dominum exercituum* vocari. *Psalms* PRÆL. VI.  
 “ insuper nonagesimum sextum, septimum, et nonum, de *Christo* interpretatur; illum vult esse *Jehovam*, qui fecit cœlos, quem omnes *Angeli* adorant, qui sedet inter *Cherubim*.”

‘ *Tertullianus* quoque docet “ *Filium* fuisse *Dei*, qui *Esaia* et *Ezekieli* visus est.”

‘ His accedit *Cyprianus*, qui *Psalms* vicesimum quartum, quinquagesimum, sexagesimum octavum, et nonagesimum septimum, de *Christo* interpretatur, docetque illum esse *Dominum* virtutum, *Dominum* fortem et potentem, *Deum* *Deorum*, cujus in *Sion* species decoris.” ‘ Imo probat “ *Christum* esse *Deum*, ex eo quod *Psalmes* dicit—*Cantate Deo, psallite nomini ejus, viam facite ei qui ascendit in occasum, Deus, sive Jehovah, nomen illi*.”

Hactenus ordine continuo nostrum processit argumentum. Jam ostendimus *Filium* ubique in *Vetere Testamento* a principio usque ad finem, tanquam *Deum* nobis commonstrari, et omnia divinæ naturæ nomina et attributa ei ascribi. Quandoque *Pater* se humano generi manifestaverit, illum *Filii* ministerio usum esse vidimus. Per illum Mundum creavit: Ille *Deus* erat *Abrahami*, *Isaaci*, et *Jacobi*; ille his *Patriarchis* visus et locutus est: Ille *Mosi* in rubo apparuit; ille *Deus* erat *Israelis*,

‘ Adv. Prax. C. 14.

‘ Lib. ii. adv. Jud. C. 28, 29.

‘ Ib. C. 6.

qui

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qui miracula sua in *Ægypto* edidit; qui *Israelitas* per desertum duxit; qui illis locutus est in monte *Sinai*, et *Legem* iis promulgavit; qui in *Gloria* se exhibuit, *solio insidens inter Cherubim*, supra propitiatorium; quem omnes *Judei* precibus, votis, et sacrificiis colebant. Atque hæc omnia per continuam seriem deducta, et inter se cohærentia, se mutuo corroborant, et confirmant. Et profecto homini *Christiano* in hoc magnopere lætandum est, quod uterque *S. S.* codex tam amice inter se conveniant, et ubique sibi invicem respondeant. Eadem doctrinæ forma per omnes *S. S.* partes diffunditur. Eandem fidem amplectimur, quæ et olim *Viris sanctis* tradita est; eundem colimus, " qui erat a principio, *Deum Israelis*, " *seculorum antiquorum Rupem*, \* *Jesum Christum eundem heri, hodiè, et in æternum*. Et hæc nostra fides quam maxime confirmatur veterum *Patrum* testimoniis, qui omnes has *Scripturas* eodem modo interpretantur. Nihil novi docemus; sed veteris fidei formulam tenemus, quæ a principio tradita est, quam a primævis sæculis ad hunc usque diem *Ecclesia Christiana* amplexa est.

" 1 Joh. ii. 13.

" Is. xxvi. 4.

\* Heb. xiii. 8.

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## PRÆLECTIO VII.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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M A T T. i. 22, 23.

Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ  
Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἰδοὺ, ἡ  
παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέ-  
σουσι τὸ ὄνομα αὐτοῦ ἙΜΜΑΝΟΥΗΛ· ὃ  
ἐστὶ μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός.

**I**N præcedentibus, ex collatione *Veteris* et *Novi* PRÆL.  
*Testamenti*, *Christum* esse *Deum* demonstravimus. VII.  
Atque hæcenus ferie continua nostrum pro-  
cessit argumentum. Ostendimus *Christum* ubique  
in *Vetere Testamento* tanquam *Dei Filium* prædicari.  
Illius



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Illius ministerio *Patrem* in omnibus erga homines negotiis usum esse loquuntur *Scripturæ*. Per illum *Pater* Mundum creavit: Ille erat *Deus Abrahami, Isaaci, et Jacobi*; ille his *Patriarchis* visus, et locutus est: Ille *Mosi* in rubo apparuit; ille *Deus* erat *Israelis*, qui miracula sua in *Ægypto* edidit, qui *Israelitas* per desertum duxit, qui illis locutus est in monte *Sinai*, et legem iis promulgavit; qui denique in gloria se exhibuit in tabernaculo, et templo, *solio insidens inter Cherubim*, quem omnes *Judæi* precibus, votis, et sacrificiis colebant. Sunt vero et aliæ sententiæ complures, quæ in *Novo Testamento* citantur, et ibi de *Christo* intelliguntur, ubi tamen in *Vetere Testamento* Scriptor de Deo summo loquitur.

Inter hæc eminet hæc Prophetia ab *Evangelista* ex *Esaia* citata. Prædixit <sup>a</sup> *Esaia* Virginem concepturam, et parituram Filium, et vocaturam nomen ejus *Emmanuel*. Docet *Evangelista* hanc Prophetiam *Jesu Christo* nato adimpletam esse, et illum esse hunc Filium, quem Virgo paritura erat, et cui nomen hoc tribuendum erat. Illi igitur hoc nomen competit, et proinde ille vere erat *Deus nobiscum, Homo* simul et *Deus*.

Sed hæc res altius repetenda est, et priusquam ad hanc Prophetiam exponendam nos accingamus, quædam præmittenda sunt de natura hujus et similium Prophetiarum. Sunt qui reclamant duplicem sen-

<sup>a</sup> Is. vii. 14.

sum uni et eidem Prophetiæ ascribi non posse, PRÆL. VII.  
 neque duplicem eventum eadem Prophetia præ-  
 significari. Quippe timent hi ne hac ratione incertus et ambiguus reddatur Prophetiarum sensus. Sunt e contra, qui omnia in allegorias, et figuras trahunt, et e qualibet fere clausula, et vocola, mysteria expiscantur. Sed tutius media via incedemus. Non ego Prophetias vellem in duplicem sensum pro arbitrio trahi, nisi ubi S. S. auctoritas, aut rei evidentia postulat; neque res contrarias, aut diversas eadem Prophetia designari dico; sed eventus duntaxat sibi invicem cohærentes et subordinatos. Sic igitur mecum statuo. Magna pars *Legis* Ceremonialis figuram, et umbram *Christi*, et *Evangelii*, exprimebat. Agnus Paschalis Typus erat *Christi*; et istud Præceptum—<sup>b</sup> *Os ejus non frangetis*—Prophetia erat in *Christo* adimpleta. Sanctuarium, et Sacrificia figuram et umbram ostendebant rerum cœlestium. Neque solum res et ceremoniæ, sed personæ etiam, et eventa, *Christum*, et ejus *Evangelium* præsignificabant. *David* Typus erat *Christi*; et proinde ipse *Christus David* vocatur. Ita quoque *Joshua*, *Solomon*, aliique. Res quoque gestæ Typi erant, et Prophetiæ. Exitus populi ex *Ægypto* figura erat redemptionis nostræ per *Christum*. Captivitas *Babylonica* dispersionem futuram *Judæorum*, et excidium *Hierosolymæ* ultimi judicii diem adumbrabant. Inde

<sup>b</sup> Exod. xii. 46.

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fit, ut Prophetæ dum prædicunt eventum non longe remotum, simul aliud eventum remotius depingunt, cujus prior ille erat Typus. Ita *Dominus nostri* Prophetia de excidio *Hierosolymæ* multa in se continet, quæ ad ultimi judicii diem spectant. *David*, de suis æumnis conquerens, poeticis utitur figuris, quæ ad literam *Christi* Passionem describunt—<sup>c</sup> *Transfixerunt manus, et pedes meos; partuntur vestimenta mea inter se, et pro indumento meo projiciunt sortem.* Hæc et similia, non nisi metaphoricè de  *Davide* intelligi possunt, quæ tamen revera *Christo* acciderunt. Porro Prophetæ duo simul eventa in animo habentes, ut figuris utuntur, quæ utrique competunt, ita ab uno evento transeunt ad alterum, rursusque prius argumentum resumunt, et ita deinceps. Hujusmodi Prophetias mixtas licet vocare. Ita in exemplo jam allato *Dominus noster*, in *Evangelio* secundum *D. Matthæum*, capite vicesimo quarto, *Hierosolymæ* excidium depingens figuris utitur, quæ non proprie intelligi possunt nisi de ultimi judicii die. Caput autem vicesimum quintum totum ad illum supremum diem pertinet. Hujusmodi est etiam hæc *Esaie* Prophetia, quæ a nostro *Evangelista* citatur, quam jam exponendam in manus sumimus.

Hæc Prophetia ab initio septimi capitis usque ad finem duodecimi continuatur. Causa hæc erat.

<sup>d</sup> Regnante *Abaz Judææ* Rege magna vis hostium

<sup>c</sup> Psalm. xxii. 16, 18.      <sup>d</sup> 2 Reg. xvi. 5, &c. 2 Paralip. xxviii. 5. &c.

in



in *Judeam* irrupit. Reges *Israelis* et *Syriae* foedere conjuncti contra *Judæos* conjuraverant, et nuper eos ingenti clade profligaverant, et *Maaseiam* Regis filium interfecerant, multosque alios populi primores. Imo domum *Davidis* evertere et extirpare jam comminati sunt. Itaque filium quendam *Tabbealis* ex alia stirpe ortum Regem constituerunt.

• Videntur etiam nonnulli ex tribu *Judæ* ad hostes descivisse. *Judæi* igitur in summo discrimine versabantur, et excidium jam sibi imminens pertimescebant. Tota domus *Davidis* contremuit; et commotum est cor Regis, (ait Propheta), et cor populi ejus, sicut commoventur arbores silvæ venti flatu. In his rerum angustiis *Deus* mittit *Esaïam* Prophetam suum, qui eos consolaretur; et jubet eum secum afferre ad Regem Filium suum *Shearjashub*, cujus nomen ei nuper inditum est, ut signum esset *Judæorum* gentem non funditus abolendam esse, sed reliquias ejus redituras. Hoc signum secum afferens *Esaïas* denuntiat hostium consilia neque valitura, neque eventura; et prædicit intra sexaginta et quinque annos *Ephraim* confringendum esse, neque amplius populum futurum. Cumque videret eos incredulos, ad fidem confirmandam jubet Regem *Abaz* signum petere, vel in profundo deorsum, vel in cælo desuper. Rege vero incredulo optionem signum eligendi sibi ultro oblatam repudiante, *Esaïas* se ad domum *Davidis* convertit, et iis libe-

• Vid. Is. viii. 5, &c.

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rationis signum dat certissimum. Regis filio jam interfecto, et alio quodam ex aliena stirpe in Regem suffecto, metuebant ne tota stirps *Davidis* eradicaretur. *Propheta*, ut hac formidine eos levaret, ita eos alloquitur—*Ergo ipse Dominus dabit vobis signum, Ecce illa Virgo*—העלמה—(*Matthæus et septuaginta Interpretes*—reddunt—*ἐκ παρθένου*)—in utero habebit, et pariet Filium, et vocabit nomen ejus *Immanuel*. *Judeis* dictum erat *Messiam* e mulieris stirpe proventurum, ex stirpe *Davidis*, et sceptrum a *Juda* non recessurum, usque dum *Shilo* venerit. Hoc igitur promissum; semen illud *Virginis*, quod venturum expectabant, signum erat iis quam certissimum fœderatos istos nunquam possederunt *Davidis* funditus evertere. Neque potest hæc *Prophetia* de quopiam alio intelligi, nisi de uno *Jesu Christo*. Ille solus de *Virgine* natus est. Vox nempe—עלמה—nuspian in *Hebraico* codice nisi de *virgine* usurpatur. Et—העלמה—cum articulo, unam aliquam fœminam designat, quæ *Virgo* paritura erat. † Non hic *Hezekiab* designatur; ille enim jam aliquot annos natus erat: Neque Mater ejus *Virgo* erat; neque ejus partus quippiam signi præ se ferebat. Nulli *Esaie* filio hæc competunt, *Shearjashub* ante hoc natus erat, non ex *Virgine*, sed ex muliere viro nupta. Siquid in ejus partu, aut nomine fuerit signi, id jam antea datum est. Alterum Filium jam nondum

† Conf. 2 Reg. xvi. 2. xviii. 2.

natum uxor ei paritura erat. Neuter ex his filiis **PRÆL. VII.**  
*Immanuel* vocatus est, neque proprie hoc nomine  
 vocari poterat. Neque horum conceptus, aut par-  
 tus, quicquam in se habuit signi, aut prodigii.  
 Uterque natus est hominum more vulgari. Signa  
 quidem esse dicuntur in *Israele*, eo quod nomina iis  
 imposita erant *Israelis* ex periculis ereptionem præ-  
 significantia; sed eorum partus nihil signi ostendit,  
 quod plus solatii stirpi *Davidis* afferret. Jam an-  
 tea *Propheta* denunciaverat hostium consilia neque  
 valitura, neque eventura. Quid igitur novi ho-  
 rum filiorum conceptus, aut partus, aut nomina  
 iis imposita ostenderunt, quod domum *Davidis*  
 abantem erigeret? Quorsum tam solenni formula  
 orationem orditur *Propheta*—*Audi jam domus Davi-*  
*dis—Ecce Dominus ipse vobis dabit signum*—si nihil  
 aliud dicere vellet, nisi uxorem suam, aut peperisse,  
 aut parituram esse?

Quæ sequuntur interpretes varie intelligunt—  
*Butyrum et Mel comedet, usque dum sciat—לדעתו—*  
*recusare malum, et eligere bonum.* Multi viri doctis-  
 simi hæc conjungunt cum præcedentibus, et de  
*Immanuele* intelligunt, et humanam *Christi* natu-  
 ram volunt denotare; eum nempe more infantium,  
 butyro, sive lacte vesciturum: Et ita videtur ordo  
 verborum postulare. Sed, uti in hoc eodem capite  
 hæc eadem verba victûs copiam significant, et  
*Christi* infantia minus apposite hic introduci vide-  
 tur, ego eorum sententiæ potius accedo, qui hæc



PRÆL. VII. cum sequentibus conjungunt. Hostes jam in *Judeam* irruerant, et ferro omnia vastabant: Famis periculum imminebat. *Esaias* igitur (uti videtur) filium suum *Shearjashub* manu tenens, et eum digito monstrans, prædicit ei satis cibi fore, quando adoleverit—*Butyrum et mel comedet, cum sciet inter bonum et malum internoscere*. Quod si liceat supponere ordinem commatum esse transpositum, (ut quandoque docti interpretes fieri judicant), et legamus comma 15tum ante comma 16tum, omnia erunt facillima. Commate 14to *Propheta* domum *Davidis* alloquitur, et iis dat signum, quod iis solatium afferret, nempe adventum *Messia*. Jam se ad *Abazum* convertit, ut patet ex mutatione personarum: Et filium suum manu tenens, de eo dicit—*Sed antequam hic puer*—הַנֶּעַר—nempe *Shearjashub*, scilicet *recusare malum et eligere bonum, terra illa relinquetur, cujus duos Reges times*—ita enim vertenda censeo—καταλειφθήσεται ἡ γῆ ἣν σὺ φοβῇ ἀπὸ πρῶτον τῶν δύο βασιλέων—reddunt *Septuaginta Interpretes*. Deinde sequitur—*Butyrum et Mel comedet*—id est—*Victus ei eris*—עֵרָא—*cum sciet recusare malum et bonum eligere*. *Propheta* vult hostium, antequam puer iste *Shearjashub* adoleverit, terram utroque suo Regi orbendam esse. Nec eum fefellit eventus; uterque spatio duorum, aut trium hinc annorum interfectus est. Itaque hæc Prophetia duabus constat partibus; sive potius duas habemus diversas Prophetias, sed sibi invicem cohærentes. Commate decimo quarto

quarto signo venturi *Messiae* domum *Davidis* consolatur *Propheta* in summum discrimen jam adductam. Atque hoc etiam signum præsentem *Dei* opem jubebat eos expectare. Idcirco commatibus decimo quinto, et sexto, *Propheta* Regem, adeoque omnes, tum contra famis, tum contra belli metum præmunet; et pollicetur tum victus copiam eos habituros, tum Reges illos, quos tantopere timebant, brevi exterminandos esse. Siqui autem malunt comma decimum quintum cum decimo quarto, potius quam decimo sexto commate conjungere, non multum refragabor; eodem fere res recidit. Duas habemus Prophetias, alteram de venturo *Messia*, alteram de imminentis periculi propulsatione. Neque nescius sum esse quosdam interpretes *Christianos*, qui totam Prophetiam de *Esaiæ* filio intelligunt. Quare his non assentiar jam supra dixi. Sed et hi quoque, saltem omnes qui quid sapiunt, hunc filium typum esse *Christi* censent, et ea, quæ de hoc filio per figuram dicuntur, soli *Christo* proprie competere. Quocunque autem modo verba interpretamur, videmus *Matthæum* quæ a *Propheta* dicta sunt de *Christo* intelligere. *Christus* igitur est *Immanuel*. Non ei nascenti hoc nomen datum est; ea igitur ratione dicitur *Immanuel*, quia ille proprie et revera est quod illud nomen denotat—*Deus nobiscum*. Sunt autem qui contendunt nihil hic aliud significari quam *Christo* nascente *Deum* se præsentem hominibus ostendisse,

PRÆL. eodem fere modo ac *Hierosolyma* vocatur <sup>s</sup> *Jehovab-*  
 VII. *Shammab*; altare vocatur <sup>b</sup> *Jehovab-Sbalom*, et rur-  
 sus <sup>i</sup> *Jehovab-Nissi*, non quod his rebus aliquid  
 divinitatis inesset; sed ut significaretur *Deum* ibi  
 se præsentem exhibuisse, et gloriam suam patefe-  
 cisse. Sed dispar est ratio rerum, et hominum.  
 Loca et res inanimæ nomina sæpe sortiuntur ex  
 rebus ibi gestis. Sed homines, quibus id quod  
 nomen denotat potest vere competere, ita plerum-  
 que vocantur, quoniam ita revera sunt. Sic  
<sup>k</sup> *Abraham* hoc nomine vocatus est, quoniam vere  
 erat Pater multarum gentium. *Jacob* <sup>i</sup> *Israel* vo-  
 catus est eo quod revera plurimum apud *Deum*  
 valuit. Sic quoque *Christus* vocatus est *Immanuel*,  
 quoniam revera erat *Deus nobiscum* — *Verbum erat*  
*Deus*, et *factus est Caro*, et *habitavit nobiscum*.  
 Quippe <sup>m</sup> *Esaias*, aliique Prophetæ, sæpe vocari  
 pro esse ponunt. Ita in hac ipsa Prophetia eadem  
 locutio eodem sensu de *Christo* usurpatur (ut postea  
 videbimus) — Nomen ejus vocabitur — *Mirabilis*,  
*Consiliarius*, *Deus fortis*.

Sed pergamus cum *Propheta*. In sequentibus  
 per reliquam hujus capitis partem, prædicit *Esaias*  
 Regem *Affyriæ* non tantum Reges *Syriæ* et *Israelis*  
 debellaturum, sed ipsam etiam *Judeam* devastatu-

<sup>s</sup> Ezek. xlviii. 35.<sup>b</sup> Jud. vi. 24.<sup>i</sup> Exod. xvii. 15.<sup>k</sup> Gen. xvii. 5.<sup>i</sup> xxxii. 28.<sup>m</sup> Vid. Is. i. 26.

iv. 3. xlvii. 5. liv. 5. lvi. 7. lx. 14. lxii. 12. Jer. iii. 17.

Zech. viii. 3.



rum. Atque hoc revera adimpletum est diebus PRÆL.  
VII.  
*Senacherib*, qui omnes *Judææ* urbes munitas expugnavit. Sed hæc et cætera, quæ nihil ad nostrum argumentum pertinent, cursim attingere sufficiet.

Capite proximo legimus alium *Propheta* filium ex uxore natum esse, cui nomen dedit *Mabershalal-basb-baz*, quo nomine significavit *Israelitas*, et *Syrios* brevi spoliandos esse. Atque ut superius prædixerat hos Reges exterminandos esse, priusquam *Shearjashub* adoleverit, ita hic vaticinatur Regem *Affyriæ* divitias *Damasci*, et spoliū *Samariæ* abrepturum, antequam hic alter filius patrem et matrem appellare disceret. Rursus, ut supra, ita hic quoque prænunciat ipsam etiam *Judæam* ab *Affyriis* spoliandam esse. Sed et hic, ut in omnibus fere Prophetiis, *Esaias Messiam* venturum respicit. Digna sunt quæ notentur verba—*Alæ ejus expansæ implebunt latitudinem terræ tuæ, O Immanuel*. Quemnam hic alloquitur *Propheta*? Haud, ut opinor, filium nuper natum. Neque ille uspiam *Immanuel* vocatur; neque potuit *Judæa* hac solenni appellatione ejus terra vocari. Certe aliquem respicit dignitate pollentem, telluris *Dominum*. Hic, ut supra vidimus, non erat *Hezekias*, neque quisquam alius præter *Filiū Dei*, qui ut nobiscum erat *Deus*, ita *Deus* erat *Israelis*, <sup>a</sup> cujus *Jacob* est portio, et *Israel* sors ejus hæreditatis.

<sup>a</sup> Jer. x. 16.

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## PRÆLECTIO VIII.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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MATT. i. 22, 23.

Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ  
Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἰδοὺ,  
παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλεῖ-  
σονται τὸ ὄνομα αὐτοῦ ἙΜΜΑΝΟΥΗΛ·  
ἔστι μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός.

PRÆL.  
VIII.

**S**UPERIORI Prælectione in Prophetia hic ci-  
tata illustranda operam posui, et ex collatione  
*Prophetæ et Evangelistæ* ostendi *Christum esse*  
*Deum*. Sunt et aliæ partes hujus ejusdem Prophetiæ,  
ab aliis *Novi Testamenti* scriptoribus citatæ, unde  
idem validius confirmari poterit. Expositionem  
nostram

nostram usque ad caput octavum produximus, ubi PRÆL.  
VIII.  
*Propheta* rursus prius argumentum resumit, et *Ju-*  
*deis* repromittit consilia foederatorum in nihilum  
interitura—nam (inquit)—עִמָּנוּאֵל—*Deus nobiscum.*  
*Immanuelem* suum nunquam e conspectu dimittit  
*Esaïas*. Quis vero hic *Immanuel*? Idem omnino  
de quo prius loquebatur, qui erat cum *Judeis*, qui  
postmodum *caro factus est*, et *habitavit nobiscum*; ut  
ex sequentibus cum *Novo Testamento* collatis liqui-  
dissime apparebit. Jubet suos *Propheta* neque ti-  
mere, neque expavescere; deinde subjicit—*Jeho-*  
*vam exercituum ipsum sanctificate*; et *ipse sit vobis ter-*  
*ror, ipse pavor. Et erit pro sanctuario*; sed *pro lapide*  
*offensionis, et pro petra scandali utrisque domibus Isra-*  
*elis*; *pro laqueo et tendicula ei qui habitat Hierosolyma.*  
Hæc non ad ista tempora attinent; sed ad tempus  
quoddam futurum plane prospiciunt. Designant  
quendam, qui futurus sit *lapis offensionis*, et *petra*  
*scandali*, non hostibus qui terram invaserant, sed  
*utrisque domibus Israelis*; et *laqueus et tendicula Hiero-*  
*solymæ incolis*. Quis iste sit docet <sup>a</sup> *Paulus Apostolus*.  
*Judeos impegisse* dicit *in lapidem offensionis*; sicut  
scriptum est—*Ecce pono in Sione lapidem offensionis,*  
*et petram scandali*; et *quisquis credit in eum non pude-*  
*fiet. Apostolus* duas hic ex *Esaia* sententias respicit,  
alteram modo citatam, alteram e capite vicesimo oc-  
tavo, commate decimo sexto, ubi hæc habemus—  
*Idcirco sic ait Dominus Jehovah, Ecce ego fundamen-*

<sup>a</sup> Rom. ix. 31, 32, 33.



PRÆL.  
VIII.

tum posui in Zione lapidem, lapidem probatissimum, angularem, pretiosum, fundamentum stabile, qui credit non festinabit <sup>b</sup>. D. <sup>c</sup> Petrus quoque binas has Prophetias citat—Quapropter etiam continetur in Scriptura, Ecce ego pono in Zione lapidem angularem, electum, pretiosum; et qui credit in eum non pudebit. Vobis igitur honori est qui creditis; non credentibus autem lapis, quem reprobaverunt edificatores, hic factus est caput anguli, et lapis offensionis, et petra scandali, nempe iis qui impingunt in sermonem non credentes. Uterque igitur hic Apostolus testatur Jesum Christum fuisse hunc lapidem, qui erat lapis angularis, pretiosus, fundamentum stabile, sanctuarium credentibus; lapis autem offensionis, et petra scandali utrisque domibus Israelis, iisque qui non obedierunt, neque crediderunt Evangelio. Utque Apostoli docent hunc, de quo Esaias hic loquitur, fuisse Jesum Christum, ita Propheta asserit eundem esse Jehovam exercituum, qui solus verendus et timendus est—Jehovam exercituum ipsum sanctificate; et ipse sit vobis terror, ipse pavor. Et alio quoque in loco hæc Esaiæ verba citat <sup>d</sup> D. Petrus—Cæterum metu eorum ne sitis perterriti, neque conturbemini. Sed Dominum Deum sanctificate in cordibus vestris. In quibusdam melioris notæ MSS. hic legimus Dominum Christum; et

<sup>b</sup> Reddunt Sept. Interpretes—ὁ μὴ καταίχουσιν—quibus verbis respondet Apostoli citatio. Crediderim itaque eos pro יֵשׁוּעַ legisse יֵשׁוּעַ, quæ et verior Lectio videtur.

<sup>c</sup> 1 Pet. ii. 6, &c.

<sup>d</sup> iii. 14, 15.

ita

ita etiam reddunt Versio *Vulgata*, et *Syriaca*. Rur-  
sus *Paulus Apostolus* quæ in nono capite ex *Esaia*  
citaverat, \* proximo capite verbis disertis *Christo* as-  
cribit—*Si confessus fueris ore tuo Dominum Jesum, et*  
*credideris in corde tuo, quod Deus eum suscitavit ex*  
*mortuis, salvus eris.* Deinde paucis interjectis sub-  
jicit ea quæ in capite præcedente citaverat—*Quis-*  
*quis credit in eum non pudebit.* Porro commate se-  
quenti hæc adjicit—*Nam idem est Dominus omnium,*  
*dives in omnes qui eum invocant. Quisquis enim invoca-*  
*verit nomen Domini salvus erit*—quæ ultima verba  
ex *Joelis* Prophetia citantur. Et hanc eandem *Joelis*  
Prophetiam † *D. Petrus* de *Christo* interpretatur.  
Quod si *Hebraicum* codicem consulamus, verba  
hæc sunt—*Quisquis invocaverit nomen Jehovæ salvus*  
*erit.* Ex his omnibus inter se collatis constat Je-  
sum Christum esse *Jehovam*, *Dominum omnium*, qui di-  
ves est in omnes, qui eum invocant, qui et preces exau-  
dire potest, et dona largiri. Hactenus ergo vidi-  
mus *Esaia* in hac sua Prophetia ubique ad *Messie*  
tempora prospicere. Ille est *Immanuel* e virgine  
natus; ille *Deus nobiscum*. Ille etiam *Deus* erat  
*Israelis*, qui erat cum iis; quem solum viri pii ti-  
mebant, et verebantur; eorum *Sanctuarium*, *Jeho-*  
*vab exercituum*, qui in monte *Zionis* habitavit. Imo  
hoc vaticinium ad tempora aliqua remotiora per-  
tinere, ex his quoque verbis videtur colligi posse—

\* Rom. x. 9.

† Joel ii. 32.

‡ Act. ii. 21.

PRÆL.  
VIII.<sup>h</sup> Obliga testimonium; obsigna legem inter meos discipulos.

Atque hæc e sequentibus certius confirmabuntur. *Propheta* postrema hujus octavi capitis parte, tempora monet imminere tristia et ærumnosa; deinde prædicit diem postmodum effulsuram lætam et festivam. Hæc *Prophetia* a *D. Matthæo* dicitur in Christo adimpleta esse. Ut vero sententiæ jam interpunguntur, et a nostra et plerisque *Versionibus* redduntur, neque *Evangelistæ* citatio facile vindicari potest, neque sensus commodus verbis ipsis affigi. Res omnis expedietur, sine vocolæ cujuspiam mutatione, aut transpositione, modo sententiam recte interpungamus. Sex igitur verba priora noni capitis, quæ sententiam misere conturbant, cum *Chaldaica Paraphasi*, *Vulgata* aliisque nonnullis antiquis *Versionibus*, ad caput præcedens relegamus, et ita nonum caput incipere facimus.—נעת הראשון הקל ארצה זבלון—quæ ad litteram verti possunt—*Ut tempus prius vilem fecit terram Zebulonis et terram Nephthali, ita tempus posterius honorem ei afferet.* Atque hæc sic interpretata apte concordant cum sequentibus, in quibus exponendis omnes fere interpretes consentiunt—*Via maris, trans Jordanem, Galilæa gentium, populus qui ambulavit in tenebris, vidit lucem magnam, qui sedent in*

<sup>h</sup> Vid. etiam *Is.* xxix. 11. *Dan.* xii. 4. *Apoc.* v. 1. &c.<sup>i</sup> *Matth.* iv. 15, 16.



terra umbræ mortis, iis lux affulsit. Duas habet partes hæc Prophetia. Prima pars anno proxime sequente adimpleta est, quando <sup>k</sup> Tiglath-Pileser Assyriæ Rex Galileam invasit, et terram Naphthali, et populum in Assyriam captivum abduxit. Altera pars non nisi Christi adventu completa est. Galilea vilis facta est, nec vilis esse destitit: Captivi sunt usque in hunc diem, ait Liber <sup>l</sup> Paralipomenon. Sub ditione Assyriorum tenebantur, neque jugum excutiebant, usque dum ipsi Judæi captivi abducebantur. Senacherib quidem extinctus est, et Hierosolyma e periculo erepta: Galilea autem Assyriorum dominatione adhuc premebatur. Nullum iis, quantum scio, subsidium salutis, nulla lux iis speciatim affulsit, usque ad Christi tempora. Tum demum eventu comprobata est hæc Prophetiæ pars. Christus magnam vitæ partem in Galilea egit; ibi Evangelium promulgavit; ibi quam plurima edidit miracula. In Capernaum, oppido in Galilea eminentiore, habitavit, quæ idcirco <sup>m</sup> ejus propria civitas vocatur. Et hanc Prophetiam citat <sup>n</sup> Matthæus propterea quod in Capernaum domicilium haberet—Venit (inquit) et habitavit in Capernaum urbe maritima in finibus Zabulon et Nephthalim, ut impleretur quod dictum est per Esaiam Prophetam. Deinde ex priorē hujus Prophetiæ parte citat ea duntaxat, quæ regionem describunt, ubi

<sup>k</sup> 2 Reg xv. 29<sup>l</sup> 1 Paralip. v. 26.<sup>m</sup> Matt. ix. 1.<sup>n</sup> ubi supra.

Christus

PRÆL. *Christus ministerio suo functus est—terram Zabulon,*  
 VIII. *et terram Nephtbalim, &c. Cætera fere ad verbum*  
 secundum *Hebraicum* exemplar exprimuntur—  
 Ο λαὸς ὁ καθήμενος ἐν σκότει ἵδεν ὥς μέγα, καὶ τοῖς καθήμενοις  
 ἐν χώρα καὶ σκιᾷ θανάτου, ὥς ἀνέτειλεν αὐτοῖς. *Christo*  
 igitur in *Capernaο* domicilium habente hæc demum  
*Prophetia* adimpleta est. Ut terra *Zabulon* et  
*Nephtbalim* prima belli calamitates, et servitium  
*Babylonicum* experta est, ita lux *Evangelica* iis pri-  
 mis affulsit. Et profecto hoc aptius a *Matthæo*  
 observatur, eo quod his temporibus *Judæi* *Gali-*  
*læam* vilem habebant, neque quippiam ° boni exinde  
 oriturum sperabant. Imo pro opprobrio ° *Christi-*  
*anos Galilæos, et Nazarenos,* vocabant. Docet  
 igitur *Evangelista,* et *Prophetæ* testimonio compro-  
 bat, terram hanc, quam tantopere spernebant,  
*Messæ* temporibus honore decorandam esse, et iis  
 qui in tenebris confederant lucem exorituram.

Quæ sequuntur ita reddimus—*Amplificasti* hanc  
*gentem, gaudium* ° ei magnum dedisti; *letantur* coram  
*te lætitia, qualis in messe agitur, aut quali exultant*  
*qui prædam partiuntur.* His gaudia cœlestia, quæ  
 a *Christo* accepimus, depingere videtur *Propheta.*  
 Commate vero sequenti redemptionem nostram a  
 servitute peccati, et iugo *Satanæ* exprimit, sed  
 (uti mos est *Prophetis*) figuris a rebus terrenis  
 desumptis — *Nam confregisti jugum oneris ejus, et*

° Joh. i. 46. vii. 41, 52.  
 in margine habet ὦ.

° Act. xxiv. 5.

° Keri

*baculum humeri ejus, virgam oppressoris, ut in die Midianis.* Id nempe vult *Propheta* hanc redemptionem mirificam fore, et prodigiosam, et ipsa Dei manu effectam, qualis erat victoria *Gideonis* de *Midianitis* reportata. Quæ sequuntur obscuriora sunt, et ab interpretibus varie exposita. Mihi videtur comparatio institui inter bellantium pugnas et victorias, et nostram in *Christo* redemptionem. Illæ sanguineæ et violentæ; hæc incruenta et pacifica: Illinc pugnantium strepitus auditur, vestes sanguine tinguntur, cædes et incendia grassantur; at nobis Puer est natus.

Quod si quis contendat illa priora de bellis et victoriis *Judæorum* intelligi posse, certe hæc posteriora nulli homini, præter unum *Christum*, accommodari possunt. Accipite verba *Esaïæ* ad litteram reddita—*At nobis Puer est natus, nobis datus est Filius; et erit principatus super ejus humerum, et vocabitur nomen ejus, Mirabilis, Consiliarius, Deus fortis, Pater Æternitatis, Princeps pacis. Amplitudini principatûs, et pacis, non erit finis, super solium Davidis, et super regnum ejus, ut confirmet illud, et ut stabiliat, in judicio, et in justitia, ab hoc tempore usque in æternum.* Si hæc conferamus cum illa parte ejusdem Prophetiæ, Capite septimo commate decimo quarto, quam jam antea explicavimus, videbimus ea pulchre secum invicem congruere, et sibi mutuo lucem afferre. Illic prædicat *Esaïas*  
*virginem*

PRÆL.  
VIII.



PRÆL.  
VIII.

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*virginem concepturam, et parituram Filium, et vocaturam nomen ejus Immanuel. Hic dicitur nobis natus esse Filius, cujus nomen vocabitur, Mirabilis, Confiliarius, Deus fortis. Idem certe est Filius utrobique designatus. Jam vidimus quis fuerit Immanuel, de quo in priori loco Prophetæ locutus est. Neque possunt hæc, de quibus jam agitur, cuipiam alii competere, nisi uni Christo. De nullo Esaie filio dici possunt. Nullus Esaie filius regnum obtinuit, neque super Davidis solio sedit; neque possunt hæc tam magnifica elogia de quopiam ejus filio prædicari. Vidimus Hezekiam non fuisse hunc Filium, quippe qui jam ante novem annis natus fuerat. Neque possunt hæc de eo dici. Non erat ejus regnum tam prosperum, neque tam perpetuum: Nulla ejus tempore Galilææ lux affulsit. Rex erat probus, et pius: Sed regnum ejus limitibus angustis circumscriptum erat. Solam Judææ provinciam ditione tenebat: Cætera fere omnia occupabant Reges Assyriæ, ipsa vicinitate formidabiles, qui omnes regni Israelitici partes sub imperium redigebant, ipsamque Samariam sub initio regni Hezekiæ expugnabant. Imo et Judæam quoque vexabant, et omnia oppida munita arripiebant, quin et ipsi Hierosolymæ interminabantur. Deus quidem eos ex manu Senacherib eripuit, Assyriosque ingenti clade delevit; sed hoc non Hezekiæ viribus, aut consilio effectum est, sed ipsa Dei manu. Posthac quidem*

dem *Hezekias* otio fruebatur, et pax, et veritas ejus PRÆL.  
VIII.  
diebus florebat. Sed hæc pax non erat diuturna;

cum illo simul, annorum circiter undecim spatio, finem habuit. Post ejus interitum omnia subito immutata; impietas, et nequitia dominabatur, et tempora luctuosa et calamitosa subsequebantur.

Imo 'ipſius *Hezekiæ* tempore *Deus Hierosolymæ* excidium denunciavit. Fruſtra igitur laborat doctiſſimus *Grotius*, qui hæc tam grandia *Hezekiæ* quærit accommodare. Non *Hebraicum* exemplar, ſed *Verſionem Vulgatam* ſibi ſumit exponendam; unde miſere omnia torquendo *Hezekiam* ſuum vix vi exprimit. Idem tamen *Grotius* fatetur hæc habere in *Chriſto* ſignificationem, multo ut auguſtior, ita et planior. Et quidni dixerit ſolam?

Ipſa verba expendamus. *Erit principatus* (inquit *Propheta*) *ſuper ejus humerum, et vocabitur nomen ejus*; id eſt, (ut ſupra oſtendimus), vere erit quod hæc nomina denotant—*Erit*—פלא—*Mirabilis*, 'quo eodem nomine ſe vocavit *Angelus Jehovah*, qui *Manoæ* viſus eſt, quem fuiſſe *Filium Dei* jam antea vidimus. Aut hæc vox poteſt ſequenti ad-  
jungi —פלא יועץ—*Mirabilis Conſiliarius*—quod idem ' ab eodem *Propheta* de *Jehova exercituum* dicitur—הפלא עצה—Sive—פלא יועץ—per ſe ponamus, recte de *Chriſto* dicitur, qui in gremio *Patris* erat, cum quo a principio *Pater* conſilia conſociavit—*Reddunt Septuaginta Interpretes*—μεγάλος βουλῆς

' If. xxxix. 6.

\* Jud. xiii. 18.

\* If. xxviii. 29.

ἄγγελος.

PRÆL. ἄγγελος.—אל גבור—*Deus fortis*, quo nomine ipse  
VIII.

*Deus summus* in S. S. sæpius vocatur<sup>u</sup>; quod nulli filio hominis tribui potest, nisi qui idem sit *Deus*.—אבי-עד—*Pater Æternitatis*—Vox—עד—proprie æternitatem significat, et de *Deo* summo, et ejus verbo, et regno dicitur—אבי-עד—igitur est *Pater Æternitatis*, sive *Pater æternus* quo nomine nemo nisi ipse *Deus* vocari potest, qui etiam ab hoc ipso *Propheta* dicitur inhabitare æternitatem—שכן עד.—Porro idem dicitur—שן-שלום—*Princeps Pacis*—quod pulchre *Christo* congruit, cujus regnum a <sup>u</sup> *Prophetis* prædicitur, et <sup>\*</sup> in *Evangelio* describitur tanquam regnum pacificum. Ejus *Evangelium* dicitur pacis nuncium, et ipse ab *Apostolo* vocatur *Rex Pacis*. Atque hæc omnia *Chaldaeus Paraphrastes* diserte *Christo* tribuit, simulque divinam ejus naturam significat: Hæc sunt ejus verba—*Vocabitur nomen ejus a facie admirabilis consilii Deus, vir permanens in æternum, Christus, cujus pax multiplicabitur super nos in diebus ejus*. Denique ea quæ sequuntur *Christo* eique soli congruunt. Ille principatum obtinuit, superque solio *Davidis* sedit; ille regnum suum in judicio, et justitia stabilivit, et stabiliet ex hoc tempore usque in æternum. Quippe *Christum* Regem fore,

<sup>u</sup> Deut. x. 17. Neh. ix. 32. Psalm. xxiv. 8. If. x. 31. Jer. xxxii. 18.

<sup>u</sup> If. ii. 4, &c. xi. 6, &c. lii. 7. lvii. 19. lxxv. 25. Psalm. lxxii. 7. Nah. i. 15. Hagg. ii. 9.

<sup>\*</sup> Luc. ii. 14. Act. x. 36. Eph. ii. 14, &c.



et super *Davidis* folio fessurum clamant *Prophetae*, PRÆL. VIII.  
 confirmant *Apostoli*, quin et ipse *Christus* de se testa-  
 tus est. Imo solus ille Rex, cujus imperii non erit  
 finis, et qui regnabit ab hoc tempore usque in æ-  
 ternum. Et profecto Angelus in *D. Lucae* <sup>1</sup> *Evan-*  
*gelio* ad hanc Prophetiam plane respexit, quanquam  
 ipsa verba non citantur. Dixit Angelus *Mariæ* Vir-  
 gini, eam *Filium parituram, Dominumque Deum ei da-*  
*turum solum patris ejus Davidis. Et regnabit* (inquit)  
*super domum Jacobi in æternum, et regni ejus non erit finis.*  
 Hæc igitur Prophetia in *Christo* adimpleta est; et  
 proinde *Christus* est ille, quem *Propheta* hic describit  
 —*Deus fortis, Pater æternus, qui in æternum regnabit.*

Haud opus est diutius immorari iis quæ in hoc,  
 et proximo capite continentur. Redit *Propheta* ad res  
*Judaicas*. Pars posterior hujus noni, et prior pars  
 decimi capitis de populi *Israelitici* exitio agit. Deinde  
 monet *Esaias* Regem *Affyriæ* esse virgam duntaxat  
 iræ *Dei*, quo tanquam instrumento utitur ad gentes  
 sceleratas castigandas, et ipsum quoque brevi ex-  
 scindendum. Reliquias vero *Israelis* servandas, et  
 reddituras prædicit. Inter hæc quædam sunt quæ  
 ad excidium Regis *Senacherib*, quædam quæ ad to-  
 tius regni *Affyrii* interitum spectant.

Totum vero argumentum claudit insignis de *Messia*  
 Prophetia, quem præcipue in animo habuit *Esaias*.  
 Hanc habemus capitulis undecimo et duodecimo.  
 Sic incipit caput undecimum—*Et exibit virga de*

1 Luc. i. 31, &c.

VOL. II.

G g

stemmate

PRÆL. *stemma Jesse, et surculus e radicibus ejus pullulabit.*  
 VIII. Sed et hæc quoque de *Hezekia Grotius* interpreta-  
 tur. Idem vero fatetur sub his sensu sublimiore  
*Messiae* laudes latere. Multa autem hic sunt, quæ  
*Hezekiae* nullo modo accommodari possunt. Nulla  
 erat ejus diebus pax tam secunda, aut perpetua;  
 nulla veræ Religionis per orbem universum propa-  
 gatio. Neque ad illum tanquam ad vexillum po-  
 puli confugerunt; neque in illum gentes spem po-  
 fuerunt. Hoc certum est <sup>2</sup> *Paulum Apostolum* hæc  
 de *Christo* intelligere, et exinde gentes vocandas  
 esse probare. Hic erat *surculus de radice Jesse*; hic  
*Spiritu Dei* afflatus, sapientia et consilio imbutus,  
 justitia et judicio cinctus et armatus: Hujus diebus  
 summam fore pacis et otii tranquillitatem prædix-  
 erunt *Esaias*, alique *Prophetæ*, sub iisdem fere figu-  
 ris, sub quibus hic depingitur: Hujus tempore  
 veræ Religionis notitia terram universam implevit:  
 Ad hunc gentes confugerunt, et in illum spem po-  
 fuerunt: Hujus requies erat gloriosa, quæ verba  
 videntur respicere ad Gloriam in sacrario effulgen-  
 tem. Hæc omnia in *Christo* adimpleta sunt, et de  
 illo solo dici possunt. Atque hæc omnia abunde  
 confirmantur ex simili loco <sup>3</sup> *Jeremie* Prophetæ,  
 qui ita *Messiam* venturum ostendit—*Ecce dies ve-  
 niunt, inquit Jehovab, quibus excitabo Davidi germen  
 justum, et Rex regnabit, et feliciter res geret, et ex-  
 ercebit judicium, et justitiam in terra. Diebus ejus*

<sup>2</sup> Rom. xv. 12.<sup>3</sup> Jer. xxiii. 5, &c.*servabitur*

*servabitur Juda, et Israel habitabit secure; et hoc est nomen quo vocabitur, Jehovab justitia nostra.* PRÆL.  
VIII.

Sub finem hujus capitis prædicit *Propheta* alterum populi a captivitate reditum. Quando vero hæc adimpleta sunt? Certe ad *Hezekiæ* tempora nequaquam pertinent. Neque vero de reditu a *Babylone* facile interpretari possumus. Alter hic reditus promittitur. Neque ex *Ægypto* tunc redierunt *Judæi*, neque ex insulis maris, neque ex omnibus angulis terræ. Instauration quædam *Judæorum* adhuc futura videtur hic significari, sub figuris tamen (ut mos est *Prophetis*) a conditione *Judæorum* tunc præsentis desumptis. Per *Judæos* *Ecclesia Christiana*, per *Philistæos*, *Edomitas*, aliosque, videntur *Ecclesiæ* hostes denotari. Illo die, (inquit *Propheta*), nempe die, quo *radix Jesse pullulatura esset et gentes ad eum confluerent*. Et *Deus* jam altero tempore suos se reducturum pollicetur, et omne jam discrimen, et discordiam inter *Ephraim* et *Judam* tollendam esse. Quod si hæc omnia ad *Messie* tempora pertinent, hinc abunde confirmatur id, quod supra posuimus, *Esaiam* per totam hanc *Prophetiam Messiam* ante oculos habere. Multa intermiscet de *Judæorum* negotiis, et de rebus paulo post subsequendis. Præcipuum vero hujus illustris *Prophetiæ* argumentum est *Messias*. Multa ad eum possimum spectant; multa illi soli conveniunt. Ille est *Immanuel, Deus nobiscum*; ille *Jehovab, Dominus exercituum*, solus timendus et reverendus; ille *Mirabilis*



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*rabilis Consiliarius, Deus fortis, Princeps Pacis*; ille denique *surculus, radix Jesse*, qui in populos imperium exerceret, in quo gentes spem ponerent.

Gratiarum actione, veluti peroratione, omnia claudit *Esaias*. Utitur verbis e *Cantico Moysi* desumptis, quo <sup>b</sup> (uti supra vidimus) *Israelitæ* e manu *Pharaonis* erepti *Filio Dei* laudes canebant—*Jehovah robur est, et canticum meum*; ille etiam *salus mea facta est*. Atque ut sub initio hujus Prophetiæ *Esaias* pollicitus est domui *Davidis* filium, qui foret *Immanuel, Deus nobiscum*, ita hic in fine dicit *magnum esse Sanctum Israelis in medio eorum*; illum vero jam supra ostendimus esse *Filium Dei*.

<sup>b</sup> p. 388.

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## PRÆLECTIO IX.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt. .

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MAR. i. 1, 2, 3.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.  
Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ  
ἀποσέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου·  
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν  
Κυρίου, εὐθείας ποιῆτε τὰς τρίβους αὐτοῦ·

**J**AM aliquandiu in collatione *Veteris et Novi* PRÆL.  
*Testamenti* versatus, ex Prophetiis ab *Evange-* IX.  
*listis et Apostolis* citatis ostendi *Christum* esse  
*Deum*. Ecce vobis aliud testimonium luculentissi-  
mum. Hic *Divus Marcus Evangelium* suum exor-  
ditur

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IX.

ditur duplici citatione, altera e *Propheta Malachia*, altera ex *Esaia* desumpta. Quod ad priorem attinet, illa occurrit Mal. iii. 1. et ita e lingua *Hebraea* ad literam verti potest—*Ecce ego mitto nuncium meum, et præparabit viam ante me.* Deinde subjicit *Propheta*—*Et subito veniet ad Templum suum Dominus, quem vos quæritis, et Angelus fæderis in quo vos oblectamini; ecce veniet, dicit Jehovab exercituum.* Atque hic observandum est hæc verba ab *Evangelista* citari non ad literam, sed levi verborum mutatione, eaque duplici. Primo addit *Evangelista* hæc verba—*ἐγὼ ἀποσώσω σε*—deinde, quod est in *Propheta*—*לפני*—ante me reddit—*ἐμπροσθέν σου*—ante te. Atque hanc eandem Prophetiam citant <sup>a</sup> *D. Matthæus* et <sup>b</sup> *D. Lucas*, iisdem prorsus verbis, quæ hic occurrunt apud *Marcum*. E contra omnes quas habemus antiquæ Versiones, et Paraphrases, cum *Hebraico* codice consentiunt. Unde hæc varietas orta sit haud facile est conjicere, nisi fortasse *Evangelista* usi sint aliqua Versione, aut Paraphrasi, quæ hodie non exstat. Attamen idem fere est utrobique sensus. Sive *Deus* hic loquitur ad *Filium* suum, five ad populum *Israeliticum*, *Christus* certe ille est, de quo loquitur, et ante quem nuncius mittendus erat, qui ei viam pararet. Sensus posterior, ut in *Hebraico* codice exprimitur, cum contextu videtur aptius congruere. Capite priori, et per totum hoc caput *Deus* populum suum alloquitur. Et in hoc

<sup>a</sup> Matth. xi. 10.

<sup>b</sup> Luc. vii. 27.



primo commate legitur—*Et Dominus, quem vos quaeritis—Angelus fœderis, in quo vos oblectamini.* Quod si hanc lectionem sequamur, *Jehovab exercituum* per *Prophetam* hic loquitur, et promittit se nuncium missurum ante semet ipsum, qui sibi viam muneret. Quandoquidem igitur tres *Evangelistæ* hæc de *Christo* dici testantur, constat illum fuisse qui per *Prophetam* locutus est, illum esse *Jehovam exercituum, Deum Israelis*. Sin autem cum *Evangelistis* verba legamus, *Pater* hic de *Filio* dicit se nuncium missurum, qui ante eum viam pararet. Sed quæ apud *Prophetam* sequuntur verba docent *Filium* quoque esse vere *Deum*. Ille (uti in superiori Prælectione observavimus) hic dicitur *Angelus fœderis, in quo oblectati sunt Israelitæ*, ille prædicitur in suum *Templum* venturus esse. Et proinde *Templum Hierosolymitanum* ejus erat *Templum*; et ille erat *Dominus*, qui ibi habitavit, quem ibi votis, et sacrificiis *Israelitæ* colebant.

Idem *Propheta Malachias* quarto capite eundem præcursores prænunciat. Ita ibi loquitur *Deus*—*Ecce ego mitto vobis Elijam Prophetam, antequam veniat dies Jehovæ magna et formidabilis.* Hæc quoque iidem tres *Evangelistæ* de *Christo*, et ejus præcursores *Johanne* interpretantur. Apud *Lucam* *Angelus* ita *Johannis* adventum significat—*Multos ex filiis Israelis convertet ad Dominum Deum eorum: Et ipse præcedet ante eum in spiritu et virtute Eliæ.*

<sup>c</sup> Luc. i. 17.

Matt. xi. 14.

Marc. ix. 11.

G g 4

*Christus*

PRÆL. *Christus* igitur ille est de quo *Propheta* loquitur; ille  
 IX. erat *Dominus Deus Israelis*; et dies ejus adventus dies  
*Jehovæ magna et formidabilis.*

Hæc autem abunde confirmabuntur ex illa altera citatione, quæ a *Propheta Esaiâ* deprompta est—*Vox clamantis in deserto, Parate viam Domini, complanate semitas ejus.* Hæc occurrunt apud *Esaiam* capite quadragesimo. Hoc et sequentia capita, mixtam continent Prophetiam, quæ sensu primario videtur respicere ad reditum populi captivi a *Babylone*. Sed uti multa hic, quæ ad hunc reditum spectant, oratione adeo magnifica et sublimi enunciantur, ut ea res aliquas majores significare facile videamus, ita sunt multa etiam, quæ non nisi de *Christo*, et rebus ad ejus *Evangelium* spectantibus, intelligi possint. Ipse fatetur *Grotius* ista omnia ab *Esaiâ* prænunciari verbis a *Deo* sic directis, ut simplicius limpidiussque in res *Christi*, quam in illas, quas primo significare *Esaias* voluit, convenirent. Sed totam hanc Prophetiam exponere nostri instituti ratio neque nos postulat, neque permittit. Satis est ad rem nostram observare hanc Prophetiæ partem, quæ hic citatur, ab omnibus <sup>d</sup> *Evangelistis* de *Christo*, et *Johanne* ejus præcurfore, intelligi. Et ipse quoque *Johannes* interrogatus quem se esse diceret, his *Esaiæ* verbis responsum dedit. *Prophetam* igitur ipsum jam consulamus, cujus verba hæc sunt, eadem fere quæ in *Evangeliiis* habemus—*Vox*

<sup>d</sup> Matt. iii. 3.

Luc. iii. 4, &amp;c.

Joh. i. 23.

clamantis

clamantis in deserto, Parate viam Jehovæ, complanate PRÆL.  
IX.  
in deserto semitam Deo nostro. Videmus igitur illum,

ante quem *Jobannes Baptista* viam munivit, *Jesum* nempe *Christum*, fuisse *Jehovam Deum Israelis*. Porro ita legimus commate quinto—*Et revelabitur gloria Jehovæ, et videbit simul omnis caro*. Ille nimirum, qui erat <sup>e</sup> *effulgentia gloriæ Patris*, qui se in *Sancto Sanctorum* in Gloria præsentem exhibuit, his postremis temporibus in terris apparuit, et universo hominum generi se revelavit. Nono denique commate *Propheta* idem grande argumentum prosequens hæc adjicit—*Eic civitatibus Judæ, Ecce Deus vester*. <sup>f</sup> *Ecce Dominus Jehovab forti manu veniet, et brachium ejus ei dominabitur; ecce merces ejus est apud eum, et opus illius coram ipso. Veluti Pastor gregem suum pascet*. Rursus hic videmus *Jesum Christum, Filium Dei*, quem et antea *Pastorem Israelis* vocari vidimus, *Jehovam* dici, et *Hierosolymæ*, et *Judæ Deum*.

Quid vero ad hæc reponunt <sup>g</sup> *Socinistæ*? Duo hic sibi effugia excogitaverunt homines versuti. Primo dicunt *Jobannem* non soli *Christo*, sed *Deo* quoque viam paravisse. Sed de *Deo Patre* nihil dicunt *Evangelistæ*; hæc *Prophetæ* verba de *Christo* solo interpretantur. *D. Marcus* hic loquitur de *Jesu Christo Filio Dei*; de illo hæc scripta esse docet in *Prophetis*. Ille igitur solus est, cujus ante faciem *Jobannes* mittendus erat; ille *Dominus Jehovab*, cui viam hic

<sup>e</sup> Heb. i. 3.  
Matt. iii. 3.

<sup>f</sup> אדני יהוה

<sup>g</sup> Vid. *Whitby*, Not. in



PRÆL.  
IX.

præcurfor pararet. <sup>b</sup> Ille erat ὁ ἐρχόμενος, quem ipse *Johannes* testatus est esse *Filium Dei*, et se ante eum missum. Sed clamant *Propheta* illum, ante quem hic præcurfor mittendus erat, esse *Jehovam*, et *Deum*. Ergo *Christus* est *Jehovah*, et *Deus*.

Rursus contendunt *Socinistæ* *Christum* fuisse *Dei* legatum, et ejus personam sustinuisse. Et proinde omnia hæc quæ de *Christo* dicuntur, non ad ipsum, sed ad *Deum Patrem* referri volunt. Verum huic sophismati satis in præcedentibus responsum est. Concedimus Legatum posse in Principis sui nomine loqui; et honores, qui Legato habentur, quandoque ad ipsum Principem referendos esse. Ideone vero sequitur omnia quæ de Legato dicuntur, de ipso Principe intelligenda esse? Ecquis sanæ mentis dixerit servum qui Legatum comitatur, aut nuncium qui præcurrit, ipsum Regem comitari, aut Regi præcurrere? Multo minus tituli, et honores, qui ipsius Regis sunt proprii, Legato ejus tribui possunt. Nemo unquam Legatum *Augusti* appellavit *Augustum*, aut *Cæsarem*. Neque potest Angelus creatus appellari *Jehovah*, aut *Deus Israelis*; neque poterat *Templum* dici ejus *Templum*, eo quod domus erat *Patris*, qui eum misit. Quocunque se vertunt *Socinistæ*, hæc eos constringit argumentatio, neque potest refelli, aut vis ejus declinari. Prædicunt *Propheta* mittendum esse præcurforem, qui *Jehovæ* Deo *Israelis* viam muni-

<sup>b</sup> Matt. xi. 2.

ret. Affirmant *Evangelistæ* *Jobannem* fuisse hunc PRÆL.  
 præcursores, et missum ante *Jesum Christum Dei* IX.  
*Filium*. *Jesus Christus* igitur est *Jehovah, Deus*  
*Israelis*.

Aliud in eadem causa testimonium adduci potest ex Prophetia a *D. Matthæo* citata Cap. ii. 6.

Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη  
 εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται  
 ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Hæc desumpta sunt ex *Propheta Micha* Cap. v. 2. Sed neque cum *Hebraico* textu conveniunt, neque cum *Versione Septuaginta Interpretum*. Ita se verba habent in codice *Hebraico* — ואתה בית-לחם — *Et tu Bethlehem Ephrata parva es ut sis inter millia Judæ* — Et cum hoc concordant et *Septuaginta Interpretes*, et *Versio Vulgata*, nisi quod in *Vulgata* omittatur ista vox — להיות — *Syriaca* autem *Versio* legit hæc cum interrogatione — *Tu vero Bethlehem, oppidum Ephrata, num parvum es ut censearis inter myriadas Judæ?* Et *Arabica Versio* legit cum negatione, sicut et *Apostolus* — *nequaquam minima es*. Haud facile est hanc litem dirimere. Ego quidem suspicor mendum quoddam in codicem *Hebraicum* irrepsisse. Vox illa — להיות — videtur non satis congruenter intervenire. <sup>1</sup> Quod si liceat levi variatione legere — לא היית — idem hoc erit quod apud *Matthæum* —

<sup>1</sup> Vid. *Lud. Capell. Houbigant*, in locum.

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IX.

ἰδαμὼς ἐλαχίστην εἶ—Quod ad cætera, videtur *Evangelista* usus esse aliqua *Versione*, sive *Paraphrasi Syriaca*, quæ hodie non extat. Sed de his liceat mihi vos ad *Commentatores* remittere; satis est ad nostram rem observare hanc *Prophetiam* certissime ad *Christum* pertinere. Ita nos docet *Matthæus*; ita quoque ipsi *Pontifices* et *Scribæ Judaici* intellexerant. Imo et ita *Chaldaeus Paraphrastes* interpretatur, et multi quoque alii *Scriptores Judæi*. Neque possunt verba cuiquam alii accommodari. Quis vero hic de quo *Propheta* loquitur? Audite, et adnotate, ejus verba—וּמִצְאָתִי מִקֶּדֶם—καὶ ἐξοδὸν αὐτοῦ ἀπ’ ἀρχῆς ἐξ ἡμερῶν αἰῶνος—ut habent *Septuaginta Interpretes*—et egressus ejus a principio a diebus æternitatis secundum *Versionem Vulgatam*—Et ita quoque omnes aliæ *Versiones* reddunt verbis quæ æternitatem significant. Idem qui oriundus erat—יָצָא—ex oppido *Betlehem*, ejus erat alia quoque origo—usurpatur enim verbum ex eadem radice—וּמִצְאָתִי—et egressus ejus a principio, a diebus æternitatis. Quippe hæc verba—קֶדֶם—et עוֹלָם—de *Deo* summo sæpenumero usurpantur, et ejus æternitatem denotant. \**Moses* eum vocat—קֶדֶם אֱלֹהֵי—*Deum Æternum*—<sup>1</sup>*Psalmes* ita *Deum* affatur—אַתָּה מֵעוֹלָם—tu ab omni æternitate exti-

\* Deut. xxxiii. 27.

<sup>1</sup> Psalm. xciii. 2: xc. 2. Vid. etiam Psalm. xli. 14. lv. 19. Prov. viii. 22, 23. Is. lxiii. 16. Hab. i. 12.



tisti. Siquidem utraque hæc de *Christo* dicuntur, PRÆL.  
exinde intelligere licet illum esse vere et proprie IX.  
æternum. Ut *Christus*, qui, tanquam homo, regnante *Herode* natus est in oppido *Bethlehem*, ita alia erat ejus origo, seu potius nulla ei erat origo. Ut *Deus*, ante dies *Michæ Prophetæ*, ante omne tempus, ab omni æternitate extitit. Idem hoc est quod docet *Johannes Evangelista*—*Verbum, quod caro factum est, et inter nos habitavit, ante hoc erat in principio, erat cum Deo, et erat Deus*. Quod si quis contendat hæc verba non semper æternam durationem significare, attamen agnoscat necesse est alium ortum, aliam originem hic tribui *Christo* ante diem natalem in *Bethlehem*, imo diu ante *Michæ Prophetæ* tempora. Verum enimvero hæc verba ita conjuncta eam vim et emphasim habent, ut vix dubitare liceat *Prophetam*, aut potius *Deum* per *Prophetam* loquentem, his voluisse veram et propriam æternitatem significare. Neque poterat *Propheta*, si docere studuisset *Filium Dei* esse vere æternum, verbis uti aut aptioribus, aut magis difertis. Aut igitur dicendum est *Prophetam* inani verborum pompa nobis illudere, quod tamen absit dicere; aut illum, qui in *Bethlehem* natus erat, ab æterno, tanquam *Deum* verum, extitisse.

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## PRÆLECTIO X.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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MATT. xxii. 44, 45.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,  
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο-  
δῶν σου. Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς  
ὑὸς αὐτοῦ ἐστὶ·

PRÆL.  
X.

**I**N his meis Prælectionibus id in me suscepi,  
ut ex collatione *Veteris et Novi Testamenti* divi-  
nam *Christi* naturam demonstrem. Multa in  
hanc rem jam protulimus. Ecce jam vobis aliud te-  
stimonium e *D. Matthæi Evangelio* desumptum, ubi  
*Christus* verbis jam allatis *Pharisæos* alloquitur. *Pha-  
risæi* nempe, et *Sadducæi* quæstiunculis fallacibus et  
insidiosis

insidiosis Dominum nostrum tentare et illaqueare PRÆL.  
conati fuerant. Hic responsis prudentibus et sagaci-  
bus eorum artes illuserat. Et nunc demum pro  
sua parte illis quæstionem proponit—*Quid, inquit,  
vobis videtur de Christo? Cujusnam est Filius? Illi di-  
cunt ei, nempe Davidis.* Hic rursus interrogat—  
*Quomodo ergo David per Spiritum vocat eum Domi-  
num?* Deinde illa quæ citavimus profert ex *Psalmo*  
*centesimo decimo.* Et subjicit—*Si ergo David vo-  
cat eum Dominum, quomodo Filius ejus est?* Illi vero  
obmutuerunt, neque potuit quispiam ei responsum  
dare. Vix ego crediderim *Dominum nostrum* hæc  
temere, aut quasi per lusum, dixisse, neque eo so-  
lummodo consilio hoc proposuisse, ut *Pbarisæis* os  
obstrueret. Aliquid certe altius in animo habuit.  
Voluit, ut opinor, tum *Judæos*, tum suos Discipu-  
los, admonere ut altius de *Messia* sentirent. Hæc  
certe verba et præ-existentiam, et præcellentiam  
*Christi* plane docent. Non erat ille hominum dun-  
taxat more genitus, et nuper natus; sed ante multa  
sæcula præ existerat, ipso  *Davide* prior, et ipsius  
*Davidis Dominus.* Neque potuerunt *Pbarisæi*, ne-  
que poterunt *Socinistæ* huic quæstioni respondere—  
*Si David vocat eum Dominum, quomodo Filius ejus est?*  
Et e contra—*Si Christus erat Filius Davidis*, merus  
homo nondum quinquaginta annos natus, unde  
*David* tot ante sæcula per Spiritum vocat eum *Do-  
minum?* \* Et licet observare hanc quæstionem a

\* Vid. Mar. xii. 32.



PRÆL. X. *Christo* propositam esse proxime post scribæ de uno Deo confessionem. Scriba recte professus erat unum esse *Deum*, neque alium præter eum. Unde ita argumentatur scriptor vetustus—“<sup>b</sup> Dominus ipse præcipuum mandatum legis in unius *Dei* confessione et dilectione docens esse, non suo ad scribam, sed Prophetæ testimonio usus est, esse se *Dominum* — *Dominum* unum ita ex lege docens, ut se quoque *Dominum* *Propheta* teste confirmet.”

Quod si quis arbitretur nos nimis subtiliter in hac re differere, meminerit hæc eadem verba in Epistola ad *Hebræos* citari, et exinde ostendi *Dominum nostrum* omnibus Angelis longe antecellere. “<sup>c</sup> Ad quem autem ex Angelis (inquit *Apostolus*) unquam dixit, Sede ad dextram meam, usque dum posuero inimicos tuos scabellum pedum tuorum? Filius ergo *Dei*, Dominus *Davidis*, nullus erat ex Angelis. Siquidem ergo omnes Spiritus creati, intelligentia præditi, et supra humanam sortem elati, communi Angelorum nomine appellantur, licet hinc colligere *Filium Dei* non esse quid creatum, non esse quempiam ex Spiritibus, qui *Deo* ministrant, sed verum *Deum*. *Apostolus* in hoc primo capite alia quoque S. S. loca citat ad probandum *Christum* esse *Deum* —<sup>d</sup> *Solum tuum, O Deus, est in sæcula sæculorum* —<sup>e</sup> *Adorent eum omnes Angeli Dei* — et —<sup>f</sup> *Tu, Deus, in initio terram fundasti, et opera manuum tuarum sunt*

<sup>b</sup> Hilarius De Trin. L. ix. C. 27.

<sup>c</sup> Heb. i. 13.

<sup>d</sup> Ex Psalm. xlv. 6.

<sup>e</sup> xcvi. 7.

<sup>f</sup> cii. 25, &c.

caeli. Illi peribunt; tu autem permanes, et omnes ut PRÆL.  
vestimentum veterascent. Et velut amictum complicabis X.  
eos, et mutabuntur; tu autem idem es, et anni tui non  
deficient. Sed hæc fere omnia satis uti spero, in  
præcedentibus enucleavimus.

Hactenus per planum et æquum spatium iter fecimus; nec quicquam erat quod diu nos morari potuit. Et tutius fortasse esset hic consistere. Restant enim peragrandia loca aspera et salebrosa. Multa sunt in hoc *Psalmo* perdifficilia, et perobscura, de quibus Viri doctissimi non leviter dissentiunt. Sed instituti nostri ratio postulat, ut de hoc *Messia* testimonio tam illustri, et tantopere in *Novo Testamento* celebrato pauca dicam. Primo igitur hoc pro certo statuendum est hunc *Psalmum* totum ad *Messiam* pertinere. Hoc testantur \* *Evangelistæ Matthæus, Marcus, et Lucas*; <sup>a</sup> *Apostoli, Petrus, et Paulus*, qui hæc de *Christo* interpretantur. Hoc testatur ipsum *Phariseorum* silentium, qui a *Domino nostro* interrogati nihil habuerunt quod responderent; atque ita taciti agnoverunt se hæc *Davidis* verba de *Messia* intelligere. Imo *Hebræi* veteres, et quidam ex recentioribus, agnoscunt *Messiam* hic designari. Idem res ipsa loquitur. Quis ex humano genere, præter *Christum* ipsius *Davidis Dominus* vocari potuit? Ad quem, sive ex Angelis, sive ex hominibus, unquam *Deus* dixit—*Sede ad dextram meam*? Quis præter *Christum* sacerdos erat secundum ordi-

\* Matt. ubi supra. Marc. xii. 35, &c. Luc. xx. 41, &c.

<sup>a</sup> Act. ii. 34. Heb. i. 13.

PRÆL. X. nem *Melchizedek*? Neque est hæc mixta Prophetia, neque ad quempiam alium, sive primario, sive quolibet alio modo pertinet; sed tota de *Christo* solo intelligenda est.

His præmissis, mihi videtur *Christi* adventus, et ejus de inimicis triumphus, in hoc *Psalmo* depingi figuris partim a Regum bellis et victoriis desumptis, partim ad *Dei* in sacrario præsentiam spectantibus. *Christus* hic describitur post Ascensionem in cælos evectus, et ad *Dei Patris* dextram sedens, tanquam ei in Ecclesiæ administratione proximum locum tenens. Itaque Scriptores *Novi Testamenti* semper *Christum* depingunt in cælis ad dextram *Dei* sedentem, et ibi sessurum, usque dum omnes hostes sub pedibus ejus rediguntur. Inde *Pater Filium* emittit ad hostes debellandos. *Virgam, sive Sceptrum*, (inquit *Psalter*), *roboris tui mittet Jehovah e Zione; dominare tu in medio hostium tuorum*. Vox—עֶזְרָא—quam hic reddimus *robur*,<sup>1</sup> sæpius denotat gloriam *Dei* in sacrario effluentem. *Psalter* igitur videtur significare *Deum Filio* suo sceptrum primo in *Zione* traditurum, et postea imperium ejus super gentes, qui hostes ei erant, prolaturum. Quæ sequuntur commate proximo perobscura sunt, et varie ab interpretibus exponuntur. Ita se habent in codice *Hebraico* — עֶזְרָא נִרְבַּת בְּיוֹם חֵילָךְ בְּהַרְרֵי־קֹדֶשׁ — Quod ad primam hujus commatis partem attinet, ita verti potest—

<sup>1</sup> Vid. *Psalm.* lxxviii. 35. xcvi. 6. lxiii. 3. cxxxii. 4. Hab. iii. 4.



ביום חילך—*in die virtutis tuæ*, sive *profectionis ad bellum*—עמך נדבת—*populus tuus tibi feret dona voluntaria*. Quippe vox — נדבה — semper fere significat *donum voluntarium*. Et mos erat in die inaugurationis Regum, sive ad bellum profectionis, hujusmodi muneribus Principes cumulare — בהדרה — idem videtur significare quod — בהדרת קדש — in aliis <sup>k</sup> *Psalms*, nempe in *glorioso sanctuario*. Filius Dei depingitur e *Zione* ejus domicilio ad bellum proficiscens; cives illi in hoc ejus sacrario dona ferunt. Attamen *Septuaginta Interpretes*, reddunt hanc clausulam — Μετὰ σου ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεως σου, ἐν ταῖς λαμπρότησι τῶν ἀνών σου — Et simili modo reddunt aliæ antiquæ Versiones. Legisse videntur levi punctorum variatione — עמך — pro — עמך —

Atque ut — נדיב — ab eadem radice aliquando *Principem* significat, ita — נדבת — *principatum* interpretati sunt. Neque sic incommodus erit sensus — *Tibi erit principatus in die virtutis tuæ*. Hactenus antiquas Versiones habuimus cum *Hebraico* codice consentientes, aut saltem levi variatione discrepantes. Ea quæ sequuntur obscuriora sunt; et Versiones ab *Hebraicis* exemplaribus quam longissime discedunt. Si cum *Hebraeis* legamus, vix potior est interpretatio, quam ea quæ a multis viris doctissimis proponitur, nempe hæc — Supponitur Ellipsis vocis — מטל לך של ילדתך — deinde redditur — מרחם — ante — מרחם — *tibi ros erit juventutis tuæ*, id est, *juventus* (sive

<sup>k</sup> Psalm. xxix. 2. xcvi. 9.

PRÆL. juvenes) tibi commilitans erit copiosior—וְלִי מִלְחָמָה  
X.

—מִשְׁחָה—*præ rore, qui ex utero Auroræ prodit.* Sed utcumque tantorum virorum auctoritate movear, fatendum est dictionem adeo figuratam mihi duriorē videri. Videamus quid afferant antiquæ Versiones. Longe aliter legisse videntur *Septuaginta Interpretes*. Ita nempe reddunt—ἐκ γαστρὸς ὀρίων—*Quod si deleamus ista verba—*  
לֵךְ לֵךְ—*et levi variatione legamus—*וְלִדְתִּיךְ—*cum Hebraico codice ita mutato conveniet hæc Versio. Eodem etiam modo reddit Versio Vulgata. Similiter quoque interpretantur aliæ antiquæ Versiones, Syriaca, Arabica, et Æthiopica. Imo Hieronymus, qui ante oculos Hebraicum codicem habuit, eumque in hoc ipso Psalmo citat, non solum in legit, sed ex hac ipsa lectione Christum esse Deum, et æternum, ostendit. Unde constat temporibus antiquis, ubi hæc Versiones factæ sunt, imo Hieronymi temporibus, verba hæc aliter lecta fuisse quam ea habemus in iis quæ hodie extant Hebraicis exemplaribus. Imo testatur doctissimus Houbigantius se vidisse MS. vetustissimum ubi legitur—*וְלִדְתִּיךְ*—In alia etiam hujus Psalmi parte videtur corruptela irrepsisse, ubi—*דְּבַרְתִּי*—legimus pro—*דְּבַרְתָּ*—an somnolentia, an fraudulentia scribarum Judaicorum hoc factum sit haud satis scio. Quod cum antiquis his Versionibus verba legamus, sententia hæc haud difficilis est intellectu. Æterni*

<sup>1</sup> Comment. in Psalm.

Filii Dei hic docetur, quæ hic eodem modo designatur, quo in aliis locis summi Dei æternitas—

PRÆL.

X.

<sup>m</sup> Ante diem (inquit Deus per Esaiam) Ego ille sum. Rursus in Psalmis legimus—<sup>n</sup> Priusquam montes nati sunt, et formasti terram, et orbem, ab æterno, in æternum, tu Deus. Simili modo dicit hic Deus Pater ad Filium—Ex utero (ex mea nempe substantia) ante auroram genui te.

Quæ sequuntur in proximo hujus Psalmi commate in <sup>o</sup> Epistola ad Hebræos citantur. Verba Davidis sunt—Juravit Jehovah, neque eum poenitebit, tu sacerdos in æternum secundum ordinem Melchizedek. De his Apostolus copiose fuseque differit. In his sunt quædam obscuriora. Videtur Apostolus argumentari ex principiis apud Judæos agnitis. Nec prorsus dissimiliter de hac eadem re differit Philo Judæus in libro de Allegoriis. Inter alia, quæ hic occurrunt, observare licet quod Melchizedek hic dicitur esse—ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. Postremum hoc priora explicat. <sup>p</sup> Omnes inter Judæos sacerdotes patre debebant esse Aaronide, matre autem Israelitide. Quocirca solebant diligentissime servare census generis sui, tum a patris, tum a matris parte. Quandoquidem igitur nulla traditur Melchizedeki genealogia, neque a Mose ejus genus recensetur, ac ne pater quidem, aut mater memoratur, ideo dicitur—ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. Et exinde patet ejus sacerdotium diversum fuisse a sacerdotio Aa-

<sup>m</sup> H. xliii. 13.<sup>n</sup> Psalm. xc. 2.<sup>o</sup> C. vi. vii. viii.<sup>p</sup> Lev. xxi. 14.

Ezr. ii. 62.

Grotii Annot.



PRÆL. *ronico*. Siquidem igitur *Christus* sacerdos consti-  
 X. tuendus erat secundum ordinem *Melchizedek*, se-  
 quitur sacerdotium ejus a sacerdotio *Aaronico* diver-  
 sum esse. Ut *Melchizedek* ab iis genus non deduxit  
 — μή γενεαλογούμενος ἐξ αὐτῶν — ita *Christus* ex alia tribu  
 ortus est, de cujus sacerdotio *Moses* nihil locutus  
 est. *Apostolus* instat, atque urget — μήτε ἀρχὴν ἡμε-  
 ρῶν, μήτε ζωῆς τέλος ἔχων — neque principium dierum  
*habens*, neque vitæ finem. Hæc de *Melchizedek*  
 non absolute dicuntur, quasi nunquam, aut natus,  
 aut mortuus fuerit, sed eodem prorsus sensu, quo  
 priora. Ut *Melchizedek* dicitur *sine patre, sine ma-*  
*tre*, quia nec pater, nec mater ejus recensetur, ita  
 hic dicitur *nec initium dierum, nec finem vitæ ha-*  
*buisse*, quia nec ejus ortus, nec obitus memoratur.  
 Et ita typus erat *Christi*, qui revera *nec initium*  
*dierum habuit, nec finem vitæ* habiturus est. Sed  
 neque de *Christo* hæc secundum humanam naturam  
 dici possunt. Habemus annalibus traditum, et  
 diem ejus natalem, et vitæ exitum. Imo et sacer-  
 dotium ejus, quamvis in æternum permanebit, ini-  
 tium tamen habuit, illo jam in terris apparente.  
 Sed hic opponuntur — ἀρχὴ ἡμερῶν — et — ζωῆς τέλος  
 — *Dominus noster*, ut *Deus*, neutrum horum habuit;  
 nec ei erat *dierum initium*, nec erit *vitæ finis*. Et  
 quid si dicamus *Apostolum* in his ad hunc ipsum  
*Psalmum* respicere. Dixerat *Psalmes* in priori  
 commate, si *Septuaginta Interpretes* sequamur, *Fi-*  
*lium* ante *Luciferum* genitum esse; in hoc commate,  
*illum sacerdotem* constitutum esse in æternum juxta  
 ordinem

ordinem Melchizedek. Et proinde *Apostolus* docet PRÆL.  
*Filium Dei* nec initium dierum habuisse, nec finem X.  
 vitæ visurum, sed in perpetuum sacerdotem per-  
 mansurum. Et ut hoc posterius denotat veram et  
 propriam æternitatem a parte post, ita illud prius  
 significat veram et propriam æternitatem a parte  
 ante. Ut *Filius Dei* in æternum vivet, ita ab æ-  
 terno extitit.

Haud opus est diutius immorari iis quæ in hoc  
*Psalmo* sequuntur. Alloquitur *Psalmes Deum*, et  
 figuris utitur, ut ante, a rebus bellicis desumptis—  
*Dominus* (inquit) *a tua dextra*—id est—*Filius*, *vulne-*  
*rabit Reges*—id est—*sive Satanam*, et peccatum; *sive*  
*Ecclesiæ hostes*—*die iræ suæ*. *Judicium exercebit in*  
*gentes*, *implebit loca cadaveribus*, *et capita hostium*  
*vulnerabit multis in terris*. Quæ omnia, uti diximus,  
 figuræ sunt a rebus humanis desumptæ, et spiri-  
 tuales *Christi* victorias depingunt. Et ita quæ se-  
 quuntur—*De torrente in via bibit*, ut bellator alacer,  
 qui, dum hostes persequitur, aqua contentus est,  
 quam obiter et raptim sumit e quovis quem reperit,  
 non fluvio tantum, sed et torrente juxta viam pro-  
 fluente; et ita caput ejus attollitur.

Quod si non omnia in hoc perdifficili *Psalmo*  
 recte explicasse videamur, satis ad nostram rem erit,  
 si ex iis partibus, quæ in *Novo Testamento* citantur,  
 appareat *Christum* esse *Dominum Davidis*, omnibus  
 Angelis præcellere, extitisse ante orbem conditum,  
 et vere et proprie esse æternum.

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## PRÆLECTIO XI.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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MATTH. xxvii. 9, 10.

Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου,  
λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,  
τῇ τιμῇ τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ ὑμῶν  
Ἰσραὴλ· Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ  
κεραμέως, καθὰ συνέταξέ μοι Κύριος.

PRÆL.  
XI.

**C**OMPLURES jam adduximus Prophetias  
in Novo Testamento citatas, ubi ea quæ in  
Prophetis de summo Deo dicuntur, E-  
vangelistæ de Christo interpretantur. Hujusmodi  
est hæc citatio, quæ jam ex D. Matthæi Evangelio  
vobis proposita est. Duo autem sunt, quæ hic

nos



nos morantur. Primo, hanc Prophetiam non PRÆL.  
 invenimus apud *Jeremiam*, sed apud <sup>XI.</sup> *Zecariam*  
*Prophetam*. Sed in *Syriaca* *Versione* ita legun-  
 tur verba — *Tunc impletum est quod dictum est*  
*per Prophetam* — nomen *Prophetae* non additur.  
 Præterea multi interpretes doctissimi hæc ulti-  
 ma *Zecariæ* capita *Jeremiæ* ascribunt, neque  
 sunt levis momenti ea quæ in hanc rem afferunt.  
 Sed si hic nodus solvi potest, restat alia gravior  
 quæstio. Verba ipsa, quæ citantur ab *Evangelista*  
 non conveniunt cum iis, quæ habemus apud *Pro-*  
*phetam*. Hoc fortasse ita expediri potest. Primo ob-  
 servandum est ista verba — τὴν τιμὴν τῷ τιμημένῳ, ὃν  
 ἐτιμήσαντο ἀπὸ ὧν Ἰσραὴλ — et rursus ea — καὶ συνέταξε  
 μοι Κύριος — non esse partem citationis, sed ex præ-  
 cedentibus ad pleniorē explicationem levi va-  
 riatione desumpta. Deinde, si liceat pro — ἔδωκαν —  
 legere — ἔδωκα — et omnia in prima persona intelli-  
 gere, citatio sic se habebit — Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια, καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τῷ κεραμέως — *Et accepi*  
*triginta nummos argenteos, et dedi eos pro agro figuli.*  
 Atque hæc in omnibus respondent *Hebræo* codici,  
 nisi quod omittantur ista — בית יהודה — et pro —  
 אל-היוצר — *ad figulum* — legatur — εἰς ἀγρὸν τῷ κεραμέως  
 — *pro agro figuli*. Et hæc in prima persona legenda,  
 et intelligenda esse, videtur constare ex iis quæ se-  
 quuntur — *sicut præcepit mihi Dominus*. Non cohæ-  
 rent hæc cum verbis in tertia persona — *acceperunt*,

<sup>a</sup> C. xi. 13. Vid. Authoris opusculum de textibus *Ver-*  
*it.* in *Nov.* citatis.

PRÆL. et dederunt—sed ad verba primæ personæ respi-  
 XI. ciunt. Et profecto ita legunt *Syriaca*, et *Persica* Ver-  
 fio—*dedi*—et rursus—*ἔλαλον*—reddunt in prima per-  
 sona—*accepi*. Denique pro istis verbis apud *Pro-*  
*phetam*—*בֵּית יְהוָה*—ponit *Arabica* Versio—*sicut*  
*præcepit mihi Dominus*—eodem modo quo et *Evan-*  
*gelista*. Videntur aliter in *Hebræo* codice verba  
 legisse, fortasse—*כִּדְתַּת יְהוָה*.

Sed utcunque conciliandi sunt *Evangelista* et  
*Propheta*, hoc certo constat hanc Prophetiam de  
*Christo* intelligendam esse. Quis vero ille erat, de  
 quo *Propheta* locutus est, et qui pretio æstimatus  
 est? Ipse nimirum *Jehovab*. Ita enim legimus—  
*Et dixit Jehovab mihi, projice eos ad figulum, pretium*  
*magnificum, quo æstimatus sum ab illis*. Quod si ad  
 præcedentia respiciamus, videbimus per totam  
 hanc Prophetiam *Jehovam Prophetam* alloqui.  
 Legimus commate quarto—*Sic dicit Jehovab Deus*  
*meus, pasce oves has interfektionis*. In sequentibus  
*Jehovab* se pastori comparat, et populum gregi  
 suo. Commate nono se non diutius eos pasturum  
 denunciat; et proinde commate decimo se dicit  
*virgam cepisse, et conscidisse, ut irritum faceret fœdus*  
*suum, quod pepigit cum universo hoc populo*. Deinde  
 rogat quo pretio ejus laborem æstimarent. Illi vero  
 pro pretio ejus triginta nummos argenteos pependerunt,  
 quod erat in <sup>b</sup> *Lege Mosaica* pretium, quo servus  
 æstimatus est. *Dominus Jehovab* indignabundus ju-

<sup>b</sup> Exod. xxi. 32.

bet *Prophetam* vile hoc pretium ad *figulum dare*. PRÆL. XI.  
 Hæc vero omnia *Christum* respicere, et in illo ad-  
 impleta esse docet *Evangelium*. Pro illo sacerdo-  
 tes vile hoc pretium solverunt, nempe *triginta*  
*nummos argenteos*, et hos *nummos figulo dederunt pro*  
*agro suo*. Et, si *Christus* erat ille, quem *Judæi* hoc  
 pretio æstimaverunt, sequitur illum esse, qui *Pro-*  
*phetam* allocutus est. Atqui hic erat *Jehovab, Deus*  
*Pastor Israelis*, qui *fædus cum populo suo pepigit*.

His quæ dicta sunt adjicere possumus nomina,  
 et virtutes, quæ in *Novo Testamento Christo* tribuun-  
 tur, quæ tamen summo *Deo* esse propria *Vetus* do-  
 cet *Testamentum*.

Ita de se loquitur *Christus* *Johanni* in *Apocalypsi*—  
 —Ego sum primus, et ultimus, et ille qui vivit, et  
 eram mortuus. Et rursus—<sup>a</sup> Hæc dicit ille primus et  
 ultimus, qui erat mortuus, et vivit. Idem habemus  
 verbis etiam gravioribus expressum—<sup>c</sup> Ego sum  
*Alpha et Omega, principium, et finis, dicit Dominus,*  
*qui est, et qui erat, et qui venturus est, Omnipotens.*  
 Sed apud *Prophetam* ipse summus *Deus* hos titu-  
 los vendicat tanquam sibi proprios; atque his  
 suam æternitatem enunciat—<sup>f</sup> Ego *Jehovab primus,*  
*et cum ultimis Ego Ille.* Rursus—<sup>g</sup> Sic inquit *Jeho-*  
*vab Rex Israelis, et ejus Redemptor Jehovab exerci-*  
*tuum—Ego primus, et ego ultimus, et præter me non*  
*est Deus.* Rursus—<sup>h</sup> *Ausculata mihi, O Jacob, et*

<sup>c</sup> C. i. 17, 18.<sup>a</sup> ii. 8.<sup>c</sup> xxii. 13.<sup>f</sup> If. xli. 4.<sup>g</sup> xliv. 6.<sup>h</sup> xlviii. 12.



PRÆL.  
XI.

*Israel, quem vocavi, Ego Ille sum, ego primus, ego etiam ultimus.* Quin et adnotanda est formula loquendi, qua Dominus noster utitur—ὁ αἰώνιος, καὶ ὁ ἑσχατος, καὶ ὁ ζών—Rursus—Τὸ Α, καὶ τὸ Ω—ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ—Articulus videtur denotare, illi soli hos titulos competere, quasi dixerit se solum esse æternum, viventem, omnipotentem. Quo etiam modo Deus summus apud Prophetam suam divinam naturam significat—*Ego ille sum, ego primus, et ego ultimus, et præter me non est Deus.* Quod si aut Pater, aut Filius, his loquendi formulis utatur, hæc non sunt ita intelligendæ, ut excludant, sed ut includant totam Trinitatem. Quod dicimus hoc est, Pater, Filius, et Spiritus Sanctus, tres Personæ sunt, sed unus Deus, æternus, omnipotens, et præter hunc unum Deum non est alius. Hoc igitur sensu, et non alio, vocamus Christum solum Jehovam, æternum, omnipotentem; et ita loqui docent Sacra Scriptura. Ita quoque loquuntur Patres primævi, qui sæpe Patrem, sæpe etiam et Filium vocant solum Deum, quod ita explicat <sup>1</sup>Tertullianus—“ Igitur unus “ Deus Pater, et absque eo alius non est; quod “ ipse inferens non Filium negat, sed alium Deum. “ Cæterum alius a Patre Filius non est.”

In hac eadem Apocalypsi aliud summi Dei proprium Attributum Christus sibi vendicat. Iam nempe de se loquitur—<sup>k</sup> *Ego sum ille qui scrutatur*

<sup>1</sup> Adv. Prax. C. 18.

<sup>k</sup> C. ii. 23.

renes et corda. — Idem dicitur ab *Apostolis* <sup>1</sup> *PRÆL.*  
omnia scire, <sup>m</sup> omnes homines scire, <sup>n</sup> et scire quod est *XI.*  
in homine, et dijudicare cogitationes, et consilia cor-  
dis. Sed et recta ratio, et *Sacra Scriptura* clamat  
hæc esse unius *Dei* propria. Ita *Solomon* ad *Deum*  
precatus est — <sup>o</sup> Tu novisti, tu solus, corda omnium filio-  
rum hominum. Ita etiam *Deus* ipse apud *Jeremiam*  
*Prophetam* suam asserit præcellentiam — <sup>p</sup> Ego *Jehovab*  
sum, qui scrutatur cor, et probat renes, idque ut  
dem cuique homini secundum viam suam, secundum fruc-  
tum facinorum. Idem *Propheta* ita *Deum* compellat —  
<sup>q</sup> At O *Jehovab exercituum*, qui probas justum, qui  
vides renes et cor, videam precor ultionem tuam de eis,  
nam tibi revelavi causam meam. His respondent, et  
ad hæc respiciunt, ea quæ de se *Dominus noster* dicit  
in *Apocalypsi*. Ille igitur idem est, qui scrutatur  
renes, et corda, *Jehovab exercituum*, *Judex æquus*,  
qui cuique homini juxta ejus facinora retribuit.  
Sed scriptor haud incelebris, qui doctrinam sacro-  
sanctæ Trinitatis juxta *S. S.* tradere pollicetur, ut  
hujus argumenti vim eludat, dicit *Christum* corda  
nostra scire *Patris* voluntate, qui omnem scien-  
tiam illi impertitur modo ineffabili. Quod si *Pa-*  
*ter Filio* suo *Omniscientiam* impertitus sit, quidni  
agnoverit quoque et alia omnia *Attributa*, imo ip-  
sam divinam *Essentiam* cum *Filio* communicari  
eodem ineffabili modo? Qui enim particeps est

<sup>1</sup> Joh. xvi. 30. xxi. 17.<sup>m</sup> ii. 24.<sup>n</sup> Ib. 25.<sup>o</sup> 1 Reg. viii. 39.<sup>p</sup> Jer. xvii. 10.<sup>q</sup> xx. 12.

PRÆL. XI. Attributorum Dei illum Essentiæ divinæ participem esse necesse est, siquidem Attributa ab Essentia sejungi neutiquam possint. Quandoquidem igitur omnia quæ Pater habet sunt etiam Filii, agnoscere oportet illum esse Patri co-æqualem, verum Deum ex vero Deo. Quod si dicatur Filium inferiori aliquo modo scire; at contra sacre Scripturæ Filii Omniscientiam iisdem verbis significant quibus et summi Dei Omniscientiam enuntiant. Filius non solum dicitur omnia scire; sed vocatur—ὁ ἐρευνῶν νεφροὺς καὶ καρδίας—ille qui scrutatur renes et corda—quasi ille solus noverit corda. Unde liquet (ut superius observavimus) illum solum cum Patre et Spiritu Sancto esse omniscium, et proinde verum Deum.

Haftenus ex sententiis e *Vetere Testamento* citatis ostendimus *Christum* esse *Deum*; his adjiciendæ sunt quædam *Prophetiæ*, quæ in *Christo* adimpletæ sunt, quæ tamen in *Novo Testamento* non expresse citantur. Inter hæc agmen ducat illud *Jeremiæ Prophetæ* capite vicesimo tertio commate quinto et sexto, ubi sic scriptum legimus—*Eccæ dies veniunt, inquit Jehovah, cum excitavero Davidi germen justum, et Rex regnabit, et prospere res geret, et exercebit jus et justitiam in terra. Diebus ejus salvus erit Judah, et Israel habitabit secure; et hoc erit nomen quo vocabitur, Jehovah justitia nostra.* Hæc de *Messia* intelligenda esse plerique<sup>\*</sup> interpretes con-

<sup>\*</sup> Vid. *Pearson* in *Symbolum Apost.* p. 148.



fentiunt, et agnoscunt etiam *Judæi Rabbiniſtæ*. Ne-  
que poſſunt cuiſpiam alii accommodari. *Zoroſta-*  
*beli* minime conveniunt, qui nec unquam regnum  
obtinuit, nec potuit vocari *Jehovah*. Uni conve-  
niunt *Chriſto*, qui \* ab *Eſaia* vocatur *furculus a ra-*  
*dice Jeſſe*; qui a † *Zecbaria* dicitur *Rex juſtus, ſalu-*  
*tem ferens*; qui, ut antea vidimus, ſæpius *Jehovæ*  
nomine inſignitur; qui denique ſingulari modo  
*juſtitia noſtra eſt*. " *Chriſtus*, inquit *Apoſtolus*, *eſt*  
*ſinis Legis ad juſtitiam omni credenti*. Et rurfus—  
" *Jeſus Chriſtus factus eſt nobis a Deo ſapientia, juſtitia,*  
*ſanctificatio, et redemptio*. Sed reponunt *Sociniſtæ*  
hujusmodi nomina aliquoties in S. S. imponi re-  
bus vita carentibus, nempe locis, urbibus, &c.  
et hic apud *Jeremiam* non *Meſſiam*, ſed *Iſraelem*,  
aut *Judam* hoc nomine nuncupari. Atqui hoc  
conſtare arbitrantur ex alio loco parallelo apud  
hunc eundem *Prophetam*, qui ita loquitur capite  
tricesimo tertio, commate decimo ſexto—*Diebus*  
*iſtis ſalvus erit Judah, et Jeruſalem habitabit ſecure,*  
*et hoc erit quo vocabit eam, Jehovah juſtitia noſtra*.  
Ad primam hujus ſophiſmatis partem jam antea  
reſpondimus. Quod ad alteram partem attinet,  
dicimus verba hic eſſe diverſa. In loco prius ci-  
tato verba hæc ſunt—וְהָיָה שְׁמוֹ אֲשֶׁר־יִקְרָאוּ—*et hoc*  
*eſt nomen quo vocabunt eum, ſive, quo vocabitur*. In  
altero autem loco ita legimus—וְהָיָה אֲשֶׁר־יִקְרָא־לָהּ  
—*quæ verba ita reddi poſſunt—et ille qui vocabit*

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\* If. xi. 1. † Zech. ix. 9. " Rom. x. 4. " 1 Cor. i. 30.

PRÆL. *cam est Dominus justitia nostra.* Veruntamen Septua-  
 XI. *ginta Interpretes* ita verba hæc reddunt—*καὶ τὸ ὄνομα δὲ κυρίου τοῦ δικαιοῦν ἡμῶν.* Porro Versio  
*Vulgata* ita hæc reddit—*hoc est nomen quod vocabunt*  
*tum, Dominus justus noster.* Similiter quoque reddunt  
*Syriaca Versio,* et *Targum Jonathanis,* sive Para-  
*phrastes Chaldaeus,* qui etiam pro—*germen justum—*  
*legit Christum justum.* Videntur igitur harum Versi-  
 onum auctores verba aliter legisse; fortasse pro—  
 חל —legerunt — יה — Quod si ita legendum sit, u-  
 traque hæc sententia in omnibus convenit. Et  
 hoc testimonium annumerandum est quamplurimis  
 aliis, quæ jam antea adduximus, quæ ostendunt  
*Christum* vocari *Jehovam,* quod est proprium summi  
*Dei* nomen. Porro observandum est, in hoc tricesimo  
 tertio capite proxime post verba citata *Prophetam*  
 prædicere nunquam *Davidi* defuturum, qui sedeat  
 in solio domus *Israelis.* Hoc de *Zorobabele* intelligi  
 nullo modo potest, cujus posterii illi non succeffe-  
 runt, sed in *Christo* solo adimpletum est. Unde con-  
 stat ea quæ citavimus, tum ex hoc, tum ex altero  
 capite, ad *Christum* pertinere.

Aliud insuper testimonium citandum est ex *He-  
 sea Prophetæ* capite primo, ubi duo occurrunt *Jeho-  
 va* nomine insigniti. *Jehovab* ita *Prophetam* allo-  
 quitur — \* *Domus autem Judæ miserebor, et serva-  
 bo eos per Jehovam Deum eorum, et non servabo eos*  
*per arcum, aut per gladium, aut per bellum, aut per*

\* V. 7.

equos, aut per equites. Hic servatorem *Juda Jevovam Deum* eorum vocari cernimus, et quasi alterum ab eo exponi, qui *Prophetam* allocutus est. Sentio equidem plerosque interpretes hæc intelligere sive de mirifica *Judæorum* conservatione, *Senacherib*, et exercitu ejus deleto; sive de eorum reditu a captivitate *Babylonica*, quando *Israel* populus esse desuit, et *Judæi* incolumes ad patriam redierunt, sine eade aut bello. Esto; sed meminisse oportet, quod jam antea ostendimus, *Deum* in omnibus rebus ad *Judæos* pertinentibus *Filii* sui ministerio usum esse, et illum vocari *Deum Israelis*. Recte igitur, in omnibus his in populum collatis beneficiis, *Deus* dici potest eos servasse per *Jevovam Deum* eorum, nempe per *Filium suum*. Durior sane esset locutio, si non altera esset Persona, per quam salus iis reddita est. Quid quod *Chaldæus* Paraphrastes reddit—*servabo eos per Verbum Dei*? Porro jam sæpius observavimus multas Prophetias, quæ rem non longe remotam præsignificabant, ulterius prospexisse, et *Christi* adventu plenius adimpletas esse. Hujusmodi hæc esse videbitur Prophetia, si eam comparemus cum aliis Prophetiis, quas fere omnes fatentur de *Christo* intelligendas esse, quæ regnum ejus pacificum sub iisdem fere figuris depingunt. Præterea, verba *Prophetæ*, quæ paulo post sequuntur, et cum iis quæ citavimus connectuntur, citant *Apostoli* <sup>1</sup> *Paulus*, et <sup>2</sup> *Petrus*, et de repudiatione *Judæorum*, et vocatione

<sup>1</sup> Rom. ix. 35, 26.<sup>2</sup> 1 Pet. ii. 10.



**PRÆL. XI.** gentium interpretantur—*In loco ubi dictum erat iis, vos non populus meus, dicetur vobis, vos filii Dei ventis.*

Jam antea observavimus duos esse apud *Zechariam Prophetam Jehovæ* nomine insignitos. Quippe *Jehovab* ita *Prophetam* alloquitur—*Jehovab exercituum me ad te misit.* Duas hic habemus Personas, alterum mittentem, alterum missum, utrumque *Jehovam exercituum.* Et similiter in proximo capite—*Jehovab dixit Satanae, Increpet te Jehovab.* Similem quoque loquendi formulam habemus capite decimo, commate duodecimo—*Corroborabo autem illos in nomine Jehovæ, et in nomine ejus obambulabunt, inquit Jehovab.* Hic rursus duos habemus, quorum uterque vocatur *Jehovab.*

\* Zech. ii. 9. Vid. p. 379.

**PRÆ-**

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## PRÆLECTIO XII.

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De Testimoniis divinæ Christi Naturæ quæ  
ex collatione Veteris et Novi Testamenti  
peti possunt.

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**I**N Prælectionibus superioribus quamplurima PRÆL.  
adduximus testimonia e *Vetere Testamento*, XII.  
quibus ostendimus *Christum* esse verum *Deum*.

Jam aliud vobis restat proponendum ex *Esaie Prophetæ* capite quadragesimo octavo commate decimo sexto, ubi sic scriptum legimus—*Accedite ad me, audite istud, non a principio in occulto locutus sum; antequam fuit hoc, ibi ego sum, et nunc Dominus Jehovah misit me, et ejus Spiritus*. Siquis hoc caput perlegat, facile videbit ipsum *Deum* esse, qui *Prophetam* hic alloquitur. His nempe verbis populum suum affatur commate duodecimo—*Audi me, O Jacob, et Israel, quem vocavi, Ego Ille, Ego primus, Ego etiam ultimus*. Hæc verba, ut jam antea observavimus, *Dei æternitatem* significant, neque

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possunt nisi a *Deo*, aut a *Dei Filio* proferri. Rur-  
sus, proxime post ea quæ citavimus idem sic lo-  
quitur—*Sic ait Jehovah Redemptor tuus, Sanctus*  
*Israelis, Ego sum Jehovah Deus tuus.* Hæc non  
sunt *Prophetae* verba, sed ipsius *Dei*: Et ita hæc  
quoque quæ citavimus—*Non a principio in occulto*  
*locutus sum, antequam fuit hoc, ibi ego sum*—de *Pro-*  
*pheta* intelligi non possunt. Eadem sunt quæ alibi  
de se ipso enuntiat *Jehovah qui cælos creavit, præ-*  
*ter quem non est alius*; neque possunt hæc cuiquam  
nisi soli *Deo* convenire. Et tamen hic idem, qui  
tam disertis verbis se *Deum* esse testatur, dicit *Je-*  
*hovam*, et ejus *Spiritum* eum misisse. Ex quibus  
constat non esse nisi *Filium Dei*, qui *Prophetam* af-  
fatur, qui a *Patre* missus est, in quem idem *Esaias*  
alibi dicit *Spiritum Jehovah* insedisse. Qui etiam in  
*Novo Testamento*, ut vidimus, se esse *primum et ul-*  
*timum* denunciat, qui ab initio per *Prophetas* locu-  
tus est, qui *Redemptor* est, qui est *Sanctus Israelis,*  
*Jehovah eorum Deus.* Atque hæc, quæ jam dixi-  
mus ab iis, quæ proximo capite sequuntur, mag-  
nopere confirmantur. Quæ ibi quoque legimus  
non sunt *Prophetae*, sed *Filii Dei* verba, qui fere  
per totum hoc caput de se ipso loquitur. Quæ-  
dam ex his in *Novo Testamento* citantur, et *Christo*  
tribuuntur, neque possunt cuiquam alii accommo-  
dari. Ille erat, quem homines contempserunt, quem  
gens abominata est; ille datus erat in lucem gentium,  
ut salus esset, usque ad fines terræ. Et hæc verba



in <sup>a</sup> Novo Testamento citantur, et in Christo adimpleri dicuntur. Ea quoque quæ legimus commate decimo in <sup>b</sup> Apocalypsi citantur, et de felicitate Christianorum sub Evangelio intelliguntur. Jam antea ostendimus Prophetas sæpe de beneficiis in Judeos collatis loquentes ulterius ad Messie tempora prospexisse. Quod etiam in hoc loco observare licet. Capite hoc dicitur *Jehovab* id quod sibi placet super *Babylone* facturus, et *brachium ejus fore super Chaldæis*. Et Israelitæ monentur *exire e Babylone, fugere a Chaldæis*. Capite vero proximo *Insula* jubentur *audire, et populi longinqui attendere*. Et *Jehovab* eorum *Redemptor* dicitur in *lucem gentium dari*, ut sit *salus usque ad fines terræ*. Hæc nisi de Christo, et Evangelii temporibus intelligi non possunt, et ita <sup>c</sup> Apostoli interpretantur. Denique in loco citato non solum duæ, sed tres Personæ denotari videntur. *Filius* dicit se missum a Deo, et *Spiritu* ejus. In missione *Filii Spiritus* cum Deo *Patre* conjungitur. Unde licet colligere et *Spiritum* quoque esse *Deum*, et in Unitate Deitatis tres esse Personas, *Patrem, Filium, et Spiritum Sanctum*.

Neque hæc nostra sunt, aut nova quædam commenta. Easdem has *Scripturas* omnes primævi Patres eodem modo interpretantur.

<sup>d</sup> Epistola vetustissima, quæ *Sti. Barnabæ* inscri-

<sup>a</sup> Act. xiii. 47.

<sup>b</sup> vii. 16.

<sup>c</sup> Luc. ii. 32.

Act. xii. 47.

<sup>d</sup> C. xii.

PRÆL. bitur, “ *Jesum non esse Filium hominis, sed Fi-*  
 XII. *lium Dei probat ex Psalmo centesimo decimo.*  
 “ — *Vides, inquit, quomodo David eum Dominum*  
 “ *vocet, et Dei Filium.*”

Liber Constitutionum *Apostolicarum* antiquissimus, quanquam *Apostolorum* temporibus multo recentior, \* asserit “ *Mosen Christo testimonium præ-*  
 “ *buisse, dicendo, Accepit Dominus ignem a Domino,*  
 “ *et pluit; hunc Abrahamum hospitio excepisse, et*  
 “ *agnovisse, tanquam judicem, et Dominum suum;*  
 “ *hunc Jacobum tanquam hominem vidisse, et*  
 “ *dixisse, Vidi Deum facie ad faciem; hunc Mosen*  
 “ *in rubo vidisse; hunc Josuam filium Nave vi-*  
 “ *disse, ducem exercitus ac virtutis Domini et*  
 “ *procidentem adoravisse; hunc Ezechielem, alios-*  
 “ *que Prophetas, ubique dicere Christum, Dominum,*  
 “ *Regem, Judicem, Legislatorem, Angelum Pa-*  
 “ *tris, unigenitum Deum.*”

\* *Justinus Martyr* in Dialogo suo cum *Tryphone* *Judeo* ita eum rogat—“ *Quisnam is erat, qui et*  
 “ *magni consilii Angelus, et per Ezechielem Vir,*  
 “ *et per Danielelem quasi Filius hominis, et per Esa-*  
 “ *iam Puer, et Christus, et Deus adorandus—et*  
 “ *Oriens per Zechariam—et rursus per Esaiam Virga,*  
 “ *et Flos, et Lapis angularis vocatur, et Filius Dei?*  
 Deinde subjicit—“ *Si intellexissetis quæ a Pro-*  
 “ *phetis dicta sunt, non negassetis eum esse Deum,*  
 “ *folius, et ingeniti, et ineffabilis Dei Filium.*”

\* L. v. Cap. 20.

† p. 355.

Idem

\* Idem probat iisdem argumentis, quibus et nos PRÆL.  
 uſi ſumus, “ *Pſalmum* centefimum decimum de XII.  
 “ ſolo *Chriſto* intelligendum eſſe, quippe qui ſolus  
 “ ſit æternus ſacerdos, ante *Luciferum* genitus.”

*Irenæus* ita *Libri 3tii* caput ſextum exorditur—  
 “ Neque igitur *Dominus*, neque *Spiritus Sanctus*,  
 “ neque *Apoſtoli eum*, qui non eſſet *Deus*, defini-  
 “ tive et absolute *Deum* nominaffent aliquando,  
 “ niſi eſſet vere *Deus*; neque *Dominum* appellaffent  
 “ aliquem ex ſua perſona, niſi qui dominatur om-  
 “ nium, *Deum Patrem*, et *Filium* ejus, qui do-  
 “ minium accepit a *Patre* ſuo omnis conditionis,  
 “ quemadmodum habet illud—*Dixit Dominus Do-*  
 “ *mino meo, Sede a dextris meis, quoaduſque ponam*  
 “ *inimicos tuos ſuppedaneum pedum tuorum.*”

Idem ejuſdem *Libri* capite viceſimo primo pro-  
 bat *Chriſtum* eſſe *Deum* adverſus eos “ qui nude  
 “ tantum hominem eum dixerunt ex *Joſeph* ge-  
 “ neratum.” Contra quos aſſerit “ illum proprie  
 “ præter omnes qui fuerunt homines, *Deum*, et  
 “ *Dominum*, et Regem æternum, et unigenitum—  
 “ prædicatum a *Prophetis* omnibus.” Et inter alia  
 citat illud *Eſaie* capite 9no commate 6to “ ubi  
 “ vocatur *Dominus Sanctus*, et mirabilis conſiliarius,  
 “ *Deus fortis.*”

Porro idem ex capite *Eſaie* 7mo *Chriſtum* eſſe  
*Deum* et hominem oftendit—<sup>b</sup> “ Diligenter, in-  
 “ quit, ſignificavit *Spiritus Sanctus* per ea quæ

<sup>a</sup> p. 250. 309.

<sup>b</sup> Lib. iii. C. 26.



PRÆL. XII. dicta sunt, generationem ejus quæ est ex Vir-  
gine, et substantiam, quoniam *Deus. Emmanuel*  
enim nomen hoc significat." Consentit *Pater*  
optimus Symbolo *Athanasii*, ubi agnoscimus *Fili-  
um esse Deum*, ex substantia *Patris* genitum ante  
mundum, et *Hominem* ex substantia matris geni-  
tum in mundo.

Idem denique<sup>1</sup> alio loco utrasque has citat Pro-  
phetias.—" *Vocatur nomen ejus admirabilis confilia-  
rius, Deus fortis. Et qui eum ex Virgine Em-  
manuel prædicabant adunitionem Verbi Dei ad  
plasma ejus manifestabant; quoniam Verbum  
caro erit, et Filius Dei Filius Hominis—et hoc  
factus, quod et nos, Deus fortis est, et inenarra-  
bile habet genus.*"

\* Similiter et *Clemens Alexandrinus Psalmum* citat  
centesimum decimum, prout a *Septuaginta Inter-  
pretibus* redditur, et de *Christo* exponit. "Erat  
(inquit) ante *Luciferum*, et in principio erat Ver-  
bum, et Verbum erat apud Deum, et Deus erat  
Verbum." Et paucis interjectis hæc subjicit—  
Nunc autem apparuit hominibus hic ipse Ver-  
bum, qui solus est ambo, *Deus et Homo.*"

<sup>1</sup> Idem in suo *Pædagogo* citat istud *Esaie* capite  
9no commate 6to—" *Ecce puer natus est nobis, et  
Filius natus est nobis, cujus principatus super bu-  
merum ejus, et vocatum est nomen ejus magni consilii  
Angelus.*" Ad quæ hæc adnotat *Clemens—*

<sup>1</sup> L. iv. C. 66. \* Admon. ad gentes. p. 5. <sup>1</sup> Lib. i. p. 21.

" Quid

“ Quid est ergo Puer infans? Ad cuius imaginem PRÆL.  
 “ nos infantes. Per eundem Prophetam narratur XII.  
 “ ejus magnitudo — *Admirabilis consiliarius, Deus*  
 “ *potens, Pater æternus, Princeps Pacis, et pacis ejus*  
 “ *non est finis.* O magnum Deum! O perfectum  
 “ puerum! *Filius in Patre, et Pater in Filio.*”

Porro Tertullianus in Libro adversus Judæos citat *Esaïæ* caput septimum comma decimum quartum. Et *Judæis* objicientibus *Christum* non hoc nomine dictum esse, respondet, “ non solum sonum  
 “ nominis expectandum esse, sed et sensum, et  
 “ *Christum* esse quod significat *Emmanuel*, id est,  
 “ *nobiscum Deus.*”

Idem in Libro adversus *Praxeam* capitibus duodecimo et decimo tertio multa citat e *sacris Scripturis* ad probandum plures esse Personas in Trinitate, inter quæ illud e libro *Geneseos* — *Faciamus hominem ad imaginem et similitudinem nostram.* “ Cæterum, inquit, ubique teneo unam substantiam in  
 “ tribus cohærentibus.” Deinde paucis interjectis subjicit — “ Sed et nomen *Domini* in duobus lego —  
 “ *Dixit Dominus Domino meo, sede ad dextram meam.*”

Et rursus capite undecimo — “ Proinde et *Esaïas* —  
 “ *Quoniam puer, inquit, natus est nobis, et datus*  
 “ *est nobis filius.* Quid novum si non de *Filio Dei*  
 “ dicitur.”

His accedit *Novatianus*, “ qui in Libro de Trinitate ita loquitur — “ Ecce *Hosea Prophetes* ait ex

“ C. viii. et ix.

“ C. xii.

“ persona

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“ persona Patris, Jam non salvabo eos in arcu, ne-  
 “ que in equis, neque in equitibus, sed salvabo eos in  
 “ Domino Deo ipsorum. Si Deus salvare se dicit  
 “ in Deo, non autem salvat nisi in Christo Deus,  
 “ cur ergo homo dubitet Christum Deum dicere,  
 “ quem Deum a Patre animadvertit positum per  
 “ Scripturas esse? Imo si non salvat nisi in Deo  
 “ Pater Deus, salvari non potuerit a Deo Patre  
 “ quisquam, nisi confessus fuerit Christum Deum.  
 “ Quomodo enim Esaias—*Ecce Virgo concipiet, et*  
 “ *pariet Filium, et vocabitis nomen ejus Emmanuel,*  
 “ *quod interpretatum est, nobiscum Deus.* Sic Christus  
 “ ipse dicit—*Ecce ego vobiscum sum usque ad consum-*  
 “ *mationem seculi.* Est ergo nobiscum Deus.”

In Libro Cypriani adversus Judæos 2do Caput  
 6tum hoc titulo inscribitur—*Quod Christus sit Deus*  
 —in quo eadem loca Veteris Testamenti citantur quæ  
 et nos adduximus. Veluti istud Esaiæ—*Vox cla-*  
*mantis in deserto, parate viam Domini, rectas facite*  
*semitas Dei nostri.* Ut et istud quoque Zecharia—  
*Confortabo eos in Domino Deo ipsorum, et in nomine ejus*  
*gloriabuntur, dicit Dominus.* Capite denique 9no ci-  
 tat istud Esaiæ ad probandum Christum esse et Ho-  
 minem, et Deum—*Ecce Virgo in utero accipiet, et*  
*pariet Filium, et vocabitis nomen ejus Emmanuel.*  
 “ Et hoc esse semen dicit, quod prædixerat Deus  
 “ de muliere procedere, quod calcaret caput Dia-  
 “ boli.”

Testem denique locupletissimum habemus Es-  
 sebius



sebius *Cesareensem*, qui tum in Præparatione sua, PRÆL.  
tum in Demonstratione Evangelica de hoc argu- XII.  
mento copiose fuseque differit. Caput duodeci-  
mum Libri septimi Præparationis Evangelicæ in-

scribitur—Περὶ τῆς τῷ δευτέρῳ αὐτῷ διλογίας—sive—  
*De divinitate causæ secundæ.* Hæc *secunda causa* est  
apud eum *Dei Filius*, quem dicit esse “secundum  
“*Hebræorum* oracula secundam essentiam et divi-  
“nam potentiam, principium rerum omnium cre-  
“atarum. Hunc asserit *Abrahamo*, *Mosi*, et *Pro-*  
“*phetis* visum, et collocutum esse; et de hoc *Da-*  
“*videm* dicere—*Dixit Dominus Domino meo, Sede ad*  
“*dextram meam, usque dum posuero hostes tuos scabel-*  
“*lum pedum tuorum*; et in sequentibus ejus arcanam,  
“et omnibus ineffabilem generationem significare,  
“dicendo—*Ex utero ante Luciferum genui te.*”

Ejusdem Libri capite decimo quinto “hanc se-  
“cundam causam docet ab *Hebræis* vocari *Dei Sa-*  
“*pientiam*, *Dei Verbum*, *Ducem exercitus Domini*,  
“et magni consilii *Angelum.*”

Idem *Eusebius* libro 4to Demonstrationis *Evange-*  
*lica* capite 15to asserit *Christum* per *Prophetas* vocari  
*Deum* ac *Dominum*, et Pontificem *Dei* rerum omnium.  
Et hanc in rem citat hunc eundem *Psalmum* cente-  
simum decimum, et ita super hoc argumentatur—  
“Inspice quemadmodum in his *David*, qui *Rex*  
“erat totius *Hebraicae* gentis, et præter regalem  
“dignitatem etiam divino Spiritu ornatus, agno-  
“verit quendam ita magnum, et supra modum ad-  
“mirabilem,

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“mirabilem, eum utique de quo ipse loquitur, et  
 “quem in Spiritu viderat, ut *Dominum* illum saepe  
 “appellaret—*Dixit enim, inquit, Domino meo.* Quia  
 “etiam Pontificem æternum eundem intelligit  
 “et sacerdotem *Dei* altissimi, et in eodem folio  
 “cum *Deo* qui est supra omnia sedentem, et pro-  
 “lem ejus.” Deinde *Christum* hunc esse asserit, de  
 “quo loquitur, qui in æternum est sacerdos, quod  
 “naturæ humanæ convenire non potest. In sequen-  
 “tibus docet “hunc esse magnum, et natura omni-  
 “bus superiorem, quippe qui sit sacerdos *Dei* qui  
 “est supra omnia, et in eodem folio sedeat quod  
 “*Deus* ingenuus, et sit *Propheta* et *Regis Domini*  
 “esse hunc longe superiorem non modo mortali  
 “humana natura, sed omni etiam intelligibili  
 “rebus creatis essentia.” Denique hunc esse  
 “de quo *Johannes Evangelista* dicit—*In principio*  
 “*erat Verbum, et Verbum erat apud Deum, et Ver-*  
 “*bum erat Deus.*”

Alio quoque loco, nempe Libri 5ti C. 3io  
 hoc eodem Psalmo *Christum* esse *Deum* ostendit  
 “Nulli rei creatæ fas esse affirmat sortiri dextram  
 “Omnipotentis Principii, nisi ei soli quem in pro-  
 “missis variis argumentis ostenderat esse *Deum*.  
 Et ex his verbis—*Tu es sacerdos in æternum*—ita  
 tiocinatur—“Non dicit, eris, qui non fuisti prius  
 “neque olim non eras, sed nunc es; sed dictum  
 “est ab eo, qui se vocat—*Ego sum qui sum*, tu  
 “et sacerdos in æternum permanes.” Hoc autem

argumentum

argumentum ducitur a *Versione Septuaginta Interpretum*. Nullum hujusmodi verbum occurrit in codice *Hebraico*. Nos autem hic non argumentis *Eusebii* utimur; sententiam duntaxat exquirimus. Et ex his abunde constat illum credidisse *Filium* esse *verum Deum*, æternum, *Patri* necessario co-existent.

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Ejusdem Libri capite 6to citat *Esaia* caput 8vum ubi, ut nos antea, adnotat “eundem illum qui dixit—*Ego sum primus, et ego sum in æternum*, qui et terram et cælum condidit, fateri se a *Domino Jehova* missum. Et dicit esse *Dei Verbum*, qui hæc loquitur, qui nomine *Jehovæ* se *Deum* esse ostendit—ὁ τὸν Θεὸν Ἀρχὴ τῆς Κτίσεως διαλογιστὴς ἀεσσηγορίᾳ.”

In eodem etiam Libro alia quamplurima ex *Vetere Testamento* profert testimonia, ad probandam divinam præ-existentiam *Salvatoris nostri*. Quædam ex his jam antea adduximus. His adjicienda sunt ° *Zecharia* capitis secundi commata 8vum et 9vum, ubi *Eusebius* observat “duos esse *Dominos* Omnipotentes, (ita nempe cum *Septuaginta Interpretibus* reddit vocem *Jehovæ*), alterum mittentem, alterum missum.” ° Idem colligit ex ejusdem capitis commate undecimo, et capitis 3tii commate 1mo. Atque insuper ex capitis 10mi commate 12mo, ubi nobiscum adnotat “*Jehovam* polliceri se *corroboraturum Israel*em per *Jehovam De-*

° C. 25.

° C. 26.

“um



PRÆL. XII. “um eorum.” Porro adducit illud ex Propheta *Malachia*, in quo Dominus Deus Omnipotens, sive *Jehovah* prædicit Dominum in suum Templum venturum, quo significat Deum Verbum, quem postea *Angelum fœderis* appellat.

Rursus Libro 7mo<sup>r</sup> ex *Esaie* capitibus 6to et 7mo iisdem fere argumentis, quibus et nos usi sumus, ostendit Christum esse Deum. In istis *Esaie* verbis—*Ecce Virgo concipiet et pariet Filium*—Christi partum prædictum esse demonstrat. Deinde adjicit—“istud—nobiscum Deus—esse appellationem digniorem quam quæ cuiquam homini tribui possit. Quis enim alius sit nobiscum Deus quam qui in superioribus demonstratus est Deus esse et Dominus, quique item *Abrabæ* non alia quam hominis forma visus est?”

Quin et eodem consilio<sup>r</sup> profert istud ejusdem *Prophetae* capite 9no commate 6to, et jubet omnes secum “reputare, annon omnem humanam naturam excedat is, cujus pax nullum finem habitura esse dicitur, et qui *Pater* æternitatis nuncupatur, et qui non simpliciter *Angelus*, sed *magni consilii Angelus*, et *Deus fortis* vocatur.”

Denique istud ex *Micba* Propheta<sup>r</sup> allegat de Christo in *Betlebem* nascituro, et ita argumentatur. “Prædicitur Princeps e *Betlebem* oriturus, cujus exitus erant ab initio, a diebus æternitatis. Hoc vero humanæ naturæ accommodari non poterit,

<sup>r</sup> C. 28.<sup>r</sup> C. i. S. 2.<sup>r</sup> Ib. S. 4.<sup>r</sup> C. 2.

“ sed

“ sed soli *Emmanueli*, et *magni consilii Angelo*. Ab PRÆL.

“ æterno enim extitisse, cui demum convenire po-

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“ test, nisi soli *Deo* ?”

Hæc eo libentius ex *Eusebio* adduximus, quod ille dum *Sabellio* acrius adversaretur, quædam protulisse a quibusdam existimatus sit, quæ *Arii* partibus favere videantur. Quocirca non uti potuimus ampliori, aut certiori testimonio, quo evincamus Ecclesiam primævam ante Concilii *Niceni* tempora credidisse *Jesum Christum Filium Dei* esse verum Deum, ab omni æternitate *Patri* co existentem. Itaque, ut prius diximus, ita nunc repetendum est, nihil nos novi docere, sed veteris Fidei normam tenere, quæ a principio tradita est, quam a primævis sæculis ad hunc usque diem Ecclesia *Christiana* amplexa est.

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## PRÆLECTIO XIII.

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### De prima D. Johannis Epistola.

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I JOH. i. 1, 2.

Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς  
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες  
ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς  
(Καὶ ἡ ζωὴ ἐφανερώθη καὶ ἐώρακάμεν, καὶ  
μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν  
αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη  
ἡμῖν.)

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— **H**ÆC Epistola uno omnium consensu Jo-  
hanni Apostolo tribuitur: quo consilio  
scripta fuerit haud certius quam ab ipso  
discemus. Ita nempe loquitur Cap. ii. 26.—*Hæc  
scripsi vobis de iis qui vos seducunt*—Id igitur *Aposto-*  
*lus*



lus in hac *Epistola* præcipue voluisse existimandus PRÆL. XIII.  
 est, ut Discipulos suos contra seductorum artes præmuniret. Sed ut horum seductorum, et eorum, quæ venditabant, dogmatum, memoria jam fere exolevit, sunt haud pauca in hac *Epistola*, quæ sunt obscuriora, quædam quæ durius sonare videantur, imo quædam a nostri sæculi Enthusiasticis in suæ amentię præsidium arrepta sunt in hac ipsa *Epistola*, quam contra sui ævi Fanaticos *Apostolus* conscripsit. Haud vero meliori ratione ad hæc explicanda uti possumus, quam si a primævis scriptoribus quæramus, quinquam Hæresiarchæ istis temporibus Ecclesiam infestaverant, et qualia illorum dogmata, aut commenta. Patres autem primævi uno ore consentiunt, extitisse quosdam in primis Ecclesiæ *Christianæ* temporibus, qui de sua intelligentia, et intimo cum *Deo* consortio se mirifice jactabant, dum cæteros omnes velut infra se positos contemnebant. Hi ex ista intelligentia quam tantopere præ se ferebant, *Gnostici* vocabantur. Hoc vero nomen non tam unius Sæctæ proprium fuisse videtur, quam omnium fere Sæctarum communis nota. Quippe fastus et arrogantia Hæreticorum istius sæculi (ne dicam omnium) commune erat vitium. \* Hi *Gnostici* ab *Apostolis*, et Episcopis eorum successoribus diffidebant, et

\* Vid. Iren. L. i. C. 8, 9, 20, 24, 27. L. ii. C. 2. *Epiphan.*  
*Hær. Tertull. De Præscrip. Hær. C. 46, &c. Euseb. Hist.*  
*Ecclef. iii. C. 27, 28, 29. L. vii. C. 25.*

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eorum auctoritatem omni arte elevabant. Hos accepimus luxu diffuentes, libidini deditos, in omni impuritate vitam agentes, dum interim se peccati omnis immunes esse jactitabant. Martyrium recusabant, temporari servire, et tum *Judeorum* ritibus, tum *Ethnicorum* Idololatriæ se adungere non timebant. Atque ut cæteros *Christianos* contemnebant, et ab iis sese separabant, ita odio eos acerbissimo persequabantur. Denique, de *Christi* Persona duæ præcipue, et a veritate, et a se invicem diversæ, iis temporibus extiterunt sententiæ. <sup>b</sup> Alii, qui *Docetæ* vocabantur, eo quod *Christum* specie tantum, seu *δοκῶσι*, apparuisse, et passum esse docebant, *Christi* humanam naturam tollebant. Alii autem, ut <sup>c</sup> *Cerintus*, *Ebion*, et <sup>d</sup> *Carpocrates* (qui vulgo *Gnosticorum* pater existimatur) *Christum* esse verum *Deum* negabant. Hos vero tam diversos errores <sup>e</sup> *Cerintus* quodammodo conciliasse videtur: Alium esse *Jesum*, alium esse *Christum* volebat: *Jesum* quidem merum fuisse hominem, *Josephi* et *Mariæ* filium, in quem *Christus* a cælo descendit post ejus Baptismum, atque rursus instante Passione ab ipso recessit. Neque hunc suum *Christum* verum esse *Deum* agnoscebat, sed potestatem quandam summo *Deo* inferiorem. Ita simul et *Jesum* esse *Dei Filium*, et *Christum* rever-

<sup>b</sup> Vid. *Iren.* L. i. C. 22, 23. L. iii. C. 17, 18, 20.

<sup>c</sup> Ibid. L. i. C. 25, 26. *Euseb.* Eccles. Hist. L. iii. C. 27.

<sup>d</sup> *Iren.* L. i. C. 24. <sup>e</sup> Ibid. C. 25.

aut passum esse, aut resurrexisse negabat. Neque PRÆL. vero solum hæc de his Hæresiarchis Scriptores ve- XIII.  
 teres tradiderunt, verum insuper docent <sup>f</sup> *Cerinthum* cum *Apostolo* nostro co-ævum fuisse. Imo tradit *Irenæus* *Johannem* in eodem balneo cum *Cerintho* lavari noluisse, et eo consilio *Evangelium* scripsisse, ut eum, qui a *Cerintho* inseminatus erat hominum animis, errorem tolleret. Et in hac *Epistola* dicit eum <sup>g</sup> præcipere ut hos seductores fugiamus. Idem testatur *Hieronymus*, qui refert *Johannem Apostolum* *Evangelium* scripsisse rogatum ab *Asiæ* Episcopis adversus *Cerinthum*, aliosque Hæreticos, et maxime tunc *Ebionitarum* dogma consurgens, qui asserunt *Christum* ante *Mariam* non fuisse.

Si his recte animum attendamus, ea quæ in hac *Epistola* abstrusiora sunt facilius explicabimus. <sup>h</sup> No-  
 stri propositi est ea duntaxat breviter exponere, quæ ad *Christi* Personam attinent. Inter quæ emi-  
 nent ea quæ ex initio hujus *Epistolæ* verba protu-  
 limus—*Quod erat a Principio, quod audivimus, quod*  
*vidimus oculis nostris, quod spectavimus, et manus no-*  
*stræ contractarunt de Verbo Vitæ; (Et Vita manifestata*  
*est, et vidimus, et testamur, et annunciamus vobis Vitam*  
*illam æternam, quæ erat apud Patrem, et manifestata est*  
*nobis.)* Quid autem intelligendum est per hoc Ver-

<sup>f</sup> *Iren.* L. iii. C. 3. 11.    <sup>g</sup> *Ib.* C. 2. 18.    Vid. etiam  
*Tertull.* De Præscript. Hæret. C. 48. et alibi.

<sup>h</sup> Conf. 2dam *Joh.* Epistolam et *Judæ* Epist. quarum pro-  
 positum fuisse videtur eisdem Gnosticorum, Ebionitarum, et  
*Cerinthi* errores impugnare.



PRÆL. *bum Vitæ*, sive—*Λόγον τῆς Ζωῆς*? Haud, ut opinor,  
 XIII. *Evangelium*, sive Doctrina de Vita immortalī. Ne-  
 que enim recte dici potuit *Johannem Evangelium*  
 non modo audivisse, sed et vidisse, et manibus suis  
 contrectasse. Neque potuit *Apostolus* apte dicere  
 se *Vitam* hoc sensu sumptam vidisse, neque hanc  
*Vitam* fuisse apud *Patrem*. Sin autem hæc cum  
 Scriptoribus primævis de *Christo* interpretemur,  
 omnia erunt facilia et perspicua. Hic certe *Λόγος*  
*τῆς Ζωῆς*, idem de quo in *Evangelio* locutus est, quem  
*in principio fuisse, apud Deum extitisse, et Deum fuisse*  
*testatus est, in quo etiam Vitam fuisse dixerat.*  
 Hujus etiam in *Apocalypsi* nomen esse dicit—*ὁ Λόγος*  
*τῆς Ζωῆς*. Hunc, contra illos qui negabant Servato-  
 rem nostrum verum fuisse hominem, affirmat *Johan-*  
*nes se vidisse, audivisse, et manibus quoque contrectasse.*  
 Adversus eos autem qui *Jesum* merum fuisse homi-  
 nem afferebant, hunc *Λόγον a principio fuisse docet,*  
*Vitam æternam vocat, et fuisse apud Patrem testatur.*  
 Quin et ab *Irenæo* discimus *Λόγον* et *Ζωὴν*, esse  
 nomina ab Hæreticis usurpata, quibus *Deos* suos  
 fictitios appellabant. Docet igitur *Apostolus* non  
 alium fuisse *Λόγον* aut *Ζωὴν*, præter ipsum *Christum*,  
 hunc ab æterno apud *Patrem* extitisse, et mox  
 revera in carne apparuisse.

Rursus hæc legimus Cap. ii. comm. 21—*Quis est*  
*mendax nisi ille qui negat Jesum esse Christum?* Hic est  
*Anti-Christus*, qui negat *Patrem, et Filium*. Quid  
 vero hoc sit, aut quales hi fuerint, qui *Jesum* esse

*Christum*

*Christum* negaverint, ex ipso *Apostolo* licebit intelli-  
gere. Primo igitur non hic designat *Johannes*  
*Ethnicos*, aut *Judeos*. Quippe dicit eos e *Christianorum*  
cœtu exiisse. Neque vero Apostatas aut de-  
sertores; loquitur enim, non de iis qui aperte impu-  
gnabant, sed qui seducebant *Christianos*; de Pseudo-  
prophetis qui dona *Spiritus* sibi vendicabant; de  
iis, qui se peccati immunes esse ostentabant. Notas  
quoque tradit, quibus hi *Anti-christi* a veris *Prophetis*  
dignoscerentur, quod minime opus esset, si de apertis  
*Christiane* Religionis hostibus ageretur. Imo ex to-  
tius *Epistolæ* serie facile patet hanc pestem non ex-  
tra Ecclesiam positam esse, sed in ipsis Ecclesiæ  
visceribus inhærescere. Denique, nec ii intelli-  
gendi sunt, qui præ metu persecutionis *Christum* ab-  
negabant. Loquitur enim *Apostolus* de mendacio,  
quod docebant hi *Anti-Christi*, quod ii qui veritatem  
noverunt facile poterant detegere. Præterea in hac  
*Epistola* mutuo opponuntur, ille qui negat *Jesum*  
esse *Christum*, et ille qui credit *Jesum* esse *Christum*,  
unde constat mentis errorem, non voluntatis de-  
lictum, hic notari. Restat igitur ut de Hæreticis  
istius sæculi, nempe *Cerinthi*, et aliorum hujusmodi  
seductorum hæc intelligamus. Fatendum est equidem  
hos homines *Christi* Fidem abnegare solitos esse, ut  
*Judeis*, et *Ethnicis* adblandirentur, et supplicia, et  
mortem, effugerent; sed non hac ratione videntur  
hic dici negare *Jesum* esse *Christum*, sed potius quod  
de ejus Persona falsa atque impia docuerint. Ex

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multis in *Evangeliiis* locis patet *Judeos* credidisse *Messiam*, sive *Christum* suum, fore *Filium Dei*. Et tum in aliis *sacræ Scripturæ* locis, tum in hac *Epistola* hæc idem significant: Hæc sibi mutuo apud *Iohannem* æquivalent—qui credit *Iesum* esse *Christum*—et—qui credit *Iesum* esse *Filium Dei*—unde qui dixerit *Iesum* esse *Christum* simul dixisse existimabatur *Iesum* esse *Filium Dei* æternum; qui hoc negaverit simul et illud negare iudicabatur. Sunt igitur intelligenda hæc, ut ipse quoque docet *Apostolus*, de iis qui Fratres seducere quærebant, et qui de *Christi* Incarnatione absurda atque impia docebant. Hi erant, ut supra vidimus, tum *Doceta*, qui *Christi* humanam naturam tollebant, tum *Cerintbus*, aliique, qui *Iesum* esse verum *Deum* negabant. Imo, *Cerintbus* alium esse *Iesum*, alium *Christum* statuebat; *Iesum* nempe merum hominem; *Christum* vero *Dei Filium* in istum post Baptismum descendisse, et rursus ingruente *Passione* ad *Patrem* remigrasse. Hic, si quis alius, recte dici potuit negare *Iesum* esse *Christum*. Hic ergo præcipue *Anti-Christus*, quem hic notat *Apostolus*. Hoc etiam abunde confirmatur ex iis, quæ supra citavimus, Patrum testimoniis. Quibus adjici potest suffragium *Polycarpi*, qui *Iohannis* erat Discipulus. Hic monet *Christianos* ut abstineant a scandalis, et a falsis fratribus, atque ab iis qui in hypocrisi nomen *Dominici* ferunt, qui vanos homines in errorem inducunt. *Omnis enim* (inquit) *qui non confessus fuerit Iesum*



*Jesum Christum in carne venisse Anti-Christus est.* Di-  
cuntur autem hi *Anti-Christi*, sive quod *Christi* doc-  
trinæ se opponerent, sive potius quod *Christum* ip-  
sum impugnarent, de ejus Persona impia et blas-  
phema effutientes. Hos vero *Anti-Christos* etiam  
*Patrem* (id quod fortasse non agnoscebant) negare  
asserit—*Quisquis negat Filium is neque Patrem habet.*  
Quæ explicari posse videntur ex iis quæ scripta  
sunt Cap. v. comm. 9, 10. *Pater* nempe testatus est  
*Jesum* esse *Filium suum*, et proinde qui hoc præfracte  
negat *Patrem* mendacem statuit. Frustra igitur  
*Deum* sibi conjunctissimum esse confidunt, qui *Dei*  
*Filio* faciunt injuriam. Siquidem *Patri* cum *Filio*  
individua societas est, quod in *Filium* commiseris  
idem in *Patrem* commiseris. Quandoquidem sub  
*Evangelio* nemo ad *Patrem* poterit accedere, nisi per  
*Filium*, nemo potest *Deum Patrem* rite colere, aut  
credere, nisi qui *Deum Filium* simul amplectatur.  
Non possunt igitur ii, qui *Filium* negant, *Patrem* ha-  
bere; neque eum rite colunt, neque quicquam (ut-  
cunque sibi adblandiantur) cum eo habent consortii.  
Addunt hic Codices permulti—ὁ ὁμολογῶν τὸν Ὑῖον, καὶ  
τὸν Πατέρα ἔχει—Et fortasse ita scripsit *Johannes*, pro  
more suo positione contrarii rem vehementius con-  
firmans.

Tertio capite monet suos *Apostolus* ut nequitiaë,  
et malevolentiaë horum hominum se præstent im-  
munes. Deinde 4to capite monstrat multos Pseudo-  
prophetas in mundum exiisse, et duo indicia pro-  
ponit, quibus Prophetæ dignoscerentur. Primum

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hoc est—*Ex hoc cognoscite Dei Spiritum: Omnis Spiritus, qui confitetur Iesum Christum in carne venisse, ex Deo est. Omnis vero Spiritus, qui non confitetur Iesum Christum in carne venisse, ex Deo non est; et hic est ille Spiritus Anti-Christi, quem audistis venturum fuisse, et qui jam nunc in mundo est.* His verbis eos impugnatur Iohannes, qui Christum esse hominem negabant, neque revera apparuisse, aut passum esse confitebantur. Hos, utcumque de suo cum Deo consortio se jactarent, ex Deo non esse, sed Spiritu Anti-Christi afflatos esse docet. Paucis interjectis, alterum Apostolus profert indicium, quo veri Prophetæ a falsis dignoscerentur—*Quisquis confessus fuerit Iesum esse Filium Dei, Deus in eo habitat, et ipse in Deo.* Hic Cerinthianorum dogma perstringit, qui Iesum merum fuisse hominem contendebant, Filium esse Dei negabant. Illum solum quicquam consortii cum Deo habere docet Apostolus, qui confessus fuerit Iesum esse verum Dei Filium, Deum ex Deo. Unde sequitur eos e contra pro Pseudoprophetis atque Anti-christis habendos esse, qui hoc negaverint, neque in eis Deum habitare, neque ipsos in Deo.

Hoc argumentum fusius profequitur Apostolus capite quinto, quod sic incipit—*Quisquis credit Iesum esse Christum ex Deo natus est*—Et paulo post subjicit—*Quis est ille qui vincit mundum, nisi qui credit Iesum esse Filium Dei*—Ubi observare licet (quod et supra notavimus) idem esse credere Ie-  
sum

sum esse Christum, et Jesum esse Filium Dei. Ex supra dictis patet hæc non de veritate Religionis Christianæ intelligenda esse. Hanc enim utrique agnoscebant, tum ii qui recte sentiebant *Christiani*, tum Pseudo-prophetæ qui eos seducere quærebant. Quorsum igitur tam sollicitè, tam operose, de re non dubia verba faceret non necessaria? Certe Discipulos suos præmunire studet contra eos, qui *Christi* Incarnationem improbabant, sive verum esse Deum, sive verum hominem, negando. Quod patet etiam ex sequentibus, ubi dicitur *Jesus Christus* venisse per aquam et sanguinem, quæ referunt ad id, quod accidit *Jesu* crucifixo. E latere lancea transfixo prodiit sanguis, et aqua, unde constabat ei verum esse corpus, et eum revera passum et mortuum esse. Unde in *Evangelio* *Johannes* eandem hanc rem diligentius notat. Idem *Apostolus* testari dicit *Spiritum*, qui forma visibili descendit in eum post Baptismum, qui ei sine mensura datus est, et qui postea in *Apostolos*, aliosque *Christianos* effusus est: Idem ait testari in coelis *Patrem*, *Verbum*, et *Spiritum Sanctum*, et hi tres unum sunt. Sentio equidem hunc versiculum in plurimis MSS. deesse. De hac vero re quæstionem movere longum esset. Hoc saltem licet dicere, hæc *Apostoli* consilio apposita et consentanea esse. Ex his quæ dicta sunt satis constat, quid sit hoc quod *Deus* testatur, quid sit credere in *Filium Dei*, nempe de *Christi* Incarnatione recte sentire, credere *Verbum* esse verum  
et



PRÆL. et unigenitum *Dei Filium*, et revera in carne venisse.  
XIII.

Verbis his electis *Epistolam* claudit *Johannes*—*Scimus autem quod Filius Dei venit, et dedit nobis intelligentiam, ut cognoscamus verum: Et sumus in vero illo, in Filio ejus Jesu Christo: Hic est verus Deus, et Vita æterna*—quasi dixerit—*Scimus verum Dei Filium* revera in carne venisse, ut veri *Dei* notitiam hominibus impertiret. Et nos sumus in illo vero *Deo*, utpote qui sumus in *Filio* ejus: *Hic est verus Deus et Vita æterna*. Pronomen—*ἐγὼ*—sive—hic—refert ad id quod proxime antecesserat, nempe *Jesum Christum*. Quippe inanis esset tautologia dicere verum *Deum* esse verum *Deum*. *Christus* igitur est verus *Deus*, et *Vita æterna*. In initio *Epistolæ* *Christum Verbum* vitæ vocaverat, *Vitam æternam*, quæ erat cum *Patre*, et in hoc ipso Capite dixerat eum, *qui Filium habet etiam Vitam habere*. Unde liquet *Christum* esse verum *Deum* cum *Patre* unum, ab æterno existentem.

Vidimus jam hanc *Epistolam* contra Hæreticos istius sæculi, et præsertim contra *Cerinthum* esse conscriptam. Vidimus non solum *Christum* esse verum *Deum*, sed hoc credendi necessitatem. Eos qui hanc doctrinam impugnant vocat *Apostolus* seductores, mendaces, Pseudoprophetas, *Anti-christos*: Eos non esse ex *Deo*, neque vitam habere docet, et monet eos neque in domum recipiendos, neque comiter salutandos esse. Vix jam credo quenquam

quam esse qui *Jesum* esse verum hominem negaverit. Qui eum esse verum *Deum* pernegant, vereor ut sint nimium multi. Vellem eos (nequid durius dicam) serio cogitare annon ea, quæ venditant dogmata, sint hæc ipsa mendacia, quæ *Apostolus* tam acriter oppugnat; annon ea nomina quæ seductoribus istis tribuit, sibi ipsis convenient. Det *Deus* illis recte sentire, et erroribus tam perniciosus renuntiare.

PRÆL.  
XIII.

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PRÆ-

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## PRÆLECTIO XIV.

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### De Genealogiis Mosaicis.

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PRÆL.  
XIV.

**I**N ipso fere sacræ Historiæ limine locus occurrit qui difficiles habet explicatus. Primævorum hominum Genealogias diversas admodum tradi videmus in diversis *Mosaicæ* historiæ exemplaribus, nempe Codice *Hebraico*, et *Samaritano*, et *Versione Septuaginta Interpretum*. Longe inter se discrepant in iis, quas exhibent Chronologiis, tum ante, tum post Diluvium. Quod ad Genealogias ante Diluvium attinet, *Septuaginta Interpretes* omnibus Patriarchis eundem vitæ terminum tribuunt, quem *Codex Hebraicus*, unico *Lamèch* excepto. Sed ætati priorum quinque, atque etiam ætati *Enoch*, ante filium genitum centum annos addunt, et rursus eosdem constanter detrahunt ab annis, quibus post filium natum vixerunt, ita ut in termino vitæ cuique ascribendo ubique consentiant. Variatio autem tam constans et æquabilis non potuit casu obtingere, neque scriba-



scribarum incuriæ et negligentiae tribui potest. Sed PRÆL.  
necesse est ut dicamus consulto et data opera co- XIV.  
dicem suum adulterasse, et numeros mutasse,  
sive *Hebræos* scribas, sive *Græcos Interpretes*. Rur-  
sus *Codex Samaritanus* quoad ætates horum quin-  
que *Patriarcharum*, atque etiam *Enoch*, cum *He-*  
*braico* Codice concordat, a *Versione Græca* discre-  
pat. Imo *Hieronymus* testatur *Samaritanum* Codi-  
cem suo tempore cum *Hebraico* etiam in ætatibus  
*Metbusela* et *Lamech* convenisse. Quod si hoc ita  
fit, *Codex Samaritanus* *Hebraico* Codici in omnibus  
respondet, nisi fortasse in annis *Jared* numerandis.  
Atque hinc non levi argumento colligimus *Hebrai-*  
*cam* lectionem *Versioni Septuaginta Interpretum*  
anteferendam esse. Si enim *Judæi* numeros suos  
immutassent, hoc factum est, aut antequam *Sama-*  
*ritani* templum in monte *Gerizim* extruxissent, aut  
postea. Vix fieri potuit antea. *Ezra* enim dicitur  
*Sacræ Scripturæ* Canonem fixisse, et ab *Ezra* tem-  
pore ad templum *Samaritanam* conditum vix quin-  
quaginta anni intercefferant. Et per id tempus  
*Ezra*, et *Nebemias*, pii præfecti, res *Judaicas* ad-  
ministrabant; et *Propheta* a *Deo* missi populo in-  
terfuerant. Porro, si libri sacri tam cito corrupti  
fuerint, unde *Græci Interpretes* pura nacti sunt  
exemplaria? Quod si dicatur *Judæos* post hoc tem-  
pus libros suos immutasse, quid impulit *Samarita-*  
*nos* easdem omnino corruptelas asciscere, quibus cum  
*Judæis* nihil erat commercii, et qui summo odio

PRÆL. ab iis diffidebant; qui itaque lubenter hujusmodi  
 XIV. fraudem detexissent, et oppugnassent? Minime  
 credibile est *Judæos*, atque *Samaritanos* ex com-  
 pacto hujusmodi fallaciam machinatos esse. Neque  
 vero facile dici potest qua ratione ipsi *Judæi* im-  
 pulsi sacrum codicem tam foede immutarent.  
 Contra haud incredibile est *Græcos Interpretes*, aut  
 qui primi hanc versionem transcripserunt librarios,  
 qui inter *Ægyptios* versabantur, ad eorum annales  
 libros suos quadantenus accommodare voluisse,  
 ideoque hujusmodi artificium excogitasse, quo an-  
 tiquior videretur gens humana, atque historia *Mo-  
 saica* apud *Ægyptios* facilius fidem obtineret. Porro  
 in his Genealogiis omnia MSS. *Hebraica* conve-  
 niunt, atque omnes antiquæ Versiones, *Vulgata*,  
*Syriaca*, *Arabica*, et *Chaldaea* Paraphrases consen-  
 tiunt. *Eusebius* quoque eosdem numeros ex *He-  
 braico* Codice refert; de *Josepho* mitto dicere, cum  
 sit in diversis ejus exemplaribus magna discrepan-  
 tia. Ita igitur rationes licet subducere. Si Codex  
*Hebraicus* immutatus sit, hoc fieri necesse est ante  
*Eusebii* tempora, cum apud eum iidem numeri recen-  
 seantur; imo ante *Christi* tempora; convenit enim  
*Chaldaica* Paraphrasis, quæ juxta id tempus con-  
 scripta esse perhibetur; imo ante *Samaritanum* tem-  
 plum conditum; convenit enim Codex *Samaritanus*.

Videtur igitur Codex *Hebraicus* quoad Genealo-  
 gias ante Diluvium Versioni *Septuaginta Interpretum*  
 anteposendus. De Genealogiis post Diluvium dif-  
 ficilior

facilior est quæstio. Et hic primo observare licet PRÆL.  
XIV.  
*Septuaginta Interpretes*, eodem modo quo ante, ætati  
 horum Patriarcharum ante filios genitos centum  
 annos constanter addere. Quod si in hoc peccas-  
 sent quoad Genealogias ante Diluvium, et Chrono-  
 logia *Hebraica* illic anteponenda est, videtur ea simili  
 ratione etiam in his post Diluvium Genealogiis an-  
 teponenda. Sed obstat *Codex Samaritanus*, qui hic  
 cum *Septuaginta Interpretibus* eisdem centum annos  
 annumerat, et ab *Hebraico* Codice discrepat. Si  
 igitur *Hebraicam* Chronologiam anteposuimus, eo  
 quod a *Codice Samaritano* confirmata esset, quidni  
 eadem de causa *Græcam* jam Versionem præponi-  
 mus? Atque hinc quidam Scriptores eruditi *Sama-*  
*ritanam* Chronologiam ubique secuti sunt, cum *He-*  
*bræis* ante Diluvium, cum *Græcis Interpretibus* post  
 Diluvium annos numerantes. Sed hæc compu-  
 tandi ratio hoc gravissimo incommodo laborat. Di-  
 cendum est *Judeos* in annis post Diluvium libros  
 suos data opera corrupisse, in annis ante Diluvium  
 puros conservasse; contra *Græcos* eadem fraude usos  
 esse in Genealogiis ante Diluvium, eadem integritate  
 in iis post Diluvium. Alio etiam incommodo pre-  
 mitur *Samaritana* Chronologia. Juxta eam pleri-  
 que ante Diluvium *Patriarchæ* ante centesimum  
 ætatis annum filios genuerunt; qui autem post  
 vixerunt, quibus vita plusquam dimidio erat bre-  
 vior, non nisi post annum centesimum et tricesi-  
 mum filiis aucti esse dicuntur. Et profecto am-  
 plius



PRÆL. XIV. plius esset testimonium *Samaritarum*, si cum *Græca* Versione in omnibus congruerent. Verum aliter se res habet. Versio *Græca* novum *Patriarcham*, nempe *Cainan*, inferit, quem neque *Hebraicus*, neque *Samaritanus* Codex, neque *Iosephus* agnoscit. Et quanquam exemplar *Samaritanum* cum *Græca* Versione centum annis *Patriarcharum* ætates ante filios genitos auget, quoad annos tamen, quibus postea vixerunt, tum a *Græca* Versione, tum ab *Hebraico* Codice longe discedit, et vix in una particula convenit. Neque vero diversa *Græce* Versionis exemplaria inter se concordant. Aliter legunt MSS. *Vaticana* et *Alexandrina*; aliter numeros ex *Græca* Versione recenset *Eusebius*, aliter *Iosephus*. Mira est ubique discordia. Omnia autem Manuscripta *Hebraica* dicuntur inter se convenire. Et cum his consentiunt antiquæ Versiones, *Vulgata*, *Syriaca*, *Arabica*, et *Paraphrasis Chaldaica*. *Eusebius* quoque eosdem numeros ex *Hebraico* Codice adducit, quos et nunc habemus. Unde videtur verisimile Codicem *Hebraicum* purum conservari; in *Græcam* autem Versionem, atque itidem in Codicem *Samaritanum* errores irrepsisse.

Sed et alia rem aggrediamur via. Versio *Septuaginta Interpretum* annos quingentos triginta et unum numerat a Diluvio ad tempus quo *Peleg* natus est, quando tellus divisa est. Quot vero myriadas hominum ante hoc tempus extitisse dicemus? Legimus anno secundo post exitum ab *Ægypto* populi *Israelitici* censum institutum esse, quo tempore nu-

merabantur

merabantur sex centies et ter mille quingenti et quinquaginta viri, qui annum ætatis vicesimum expleverant. Inter hos recensabantur neque tribus *Levi*, neque fœminæ, neque pueri, neque, ut opinor, senes emeriti, sed ii duntaxat, qui arma ferre poterant. Unde constat *Israelitas* eo tempore ad numerum ultra millies millia hominum excrevisse, qui omnes ab uno homine exorti sunt spatio ducentorum et septuaginta annorum; tot enim anni effluxerant a nuptiis *Jacobi* ad tempus quo *Israelitæ* recensabantur. Quot igitur ortos esse reputabimus a tribus filiis *Noæ* duplo fere tempore, nempe annis quingentis triginta et uno, quando vita hominum longe erat diuturnior, eademque illi *Dei* benedictione gaudebant, et jussi erant fœcundi esse, et multiplicari, et terram replere; neque erat (quod *Israelitis* accidit) *Pharaob* quispiam, aut alia quælibet calamitas, quæ augmentum impediret, aut natos tolleretur? Quid igitur per omne hoc tempus illos prohibuit *Dei* jussis obtemperare, et diffundi, et terram implere? Aut quomodo potuit tam infinita hominum multitudo in uno loco constipata sustentari? Haud video quomodo hujus argumenti vim eludere possent *Græcæ* Chronologiæ fautores, quod etiam, quanquam non æque, *Samaritanam* ferit Chronologiam, quæ a Diluvio ad *Peleg* natum annos numerat quadringentos et unum. At fortasse, si sua non facile poterunt vindicare, nostra tamen poterunt convellere. Multis viris eruditis spatium centum

PRÆL.  
XIV.

et unius annorum, quos ante natum *Peleg* numerat Codex *Hebraicus*, videtur nimis breve esse tempus; neque potuisse eo temporis spatio genus humanum ita multiplicari, ut vel expediat, vel possibile esset, per orbem universum se dispergere. \* Sed contra asserit doctissimus *Bochartus*, si ponamus singulis annis singulos generasse, et liberis sic nascentibus eandem tribuamus fecunditatem ab anno ætatis vicesimo, potuisse sæculo illo ex illis tribus nasci hominum plura millia, et hoc demonstrare facillimum esse. Ego igitur hujus tanti viri vestigiis insistens iisdem suppositis rudem quendam calculum institui. Supposui itaque omnes eo tempore homines ad vicesimum ætatis annum nuptias contraxisse, et ex singulis nuptiis quolibet anno filium, sive filiam, alternis vicibus natum esse, omnes denique hos natos usque ad tempora *Peleg* supervixisse. His datis, per progressionem Arithmeticam calculos subducens, inveni ex uno homine hoc temporis spatio oriri posse natos vicesies et quater mille et sexcentos; e tribus autem septuagies et ter mille, et octingentos. Sentio equidem multa his opponi posse. Dicitur, ea quæ hic supposuimus nullo modo concedi posse. Multi opinantur homines iis temporibus non tam cito ad ætatem adultam pervenisse; sed tempus adolescentiæ proportionem quadam accommodatam fuisse vitæ diurnitati. Nos supposuimus homines anno ætatis

\* Phaleg. p. 108.



viceſimo li os genuiſſe, et proinde quinque gene-  
 rationes inter *Shem* et *Peleg* numerari. Sed etiam PRÆL.  
XIV.  
 in *Hebraico* Codice nemini filium natum eſſe legi-  
 mus ante annum triceſimum; neque ſunt inter *Shem*  
 et *Peleg* pluſquam quatuor generationes. Et qui  
 poſthac vixerunt *Patriarchæ* non niſi proveſtiori  
 ætate filios genuerunt. *Terab* primogenitum vi-  
 dit anno ſeptuageſimo, *Abraham* octogeſimo ſexto,  
*Iſaac* ſexageſimo, *Jacob* non niſi anno ætatis octo-  
 geſimo quarto.

Nos autem non hæc tanquam certa et indubitata  
 obtrudimus; ſed in re ſatis obſcura quod maxime  
 eſt veriſimile exquirimus. Nullum autem hæſte-  
 nus argumentum ſatis validum vidimus, quo e-  
 vinci poſſet tempus pubertatis retardari pro rati-  
 one vitæ diuturnitatis. Multa ſuadent contra.  
 Siquidem illis vigor ingenitus vitam produxiſſet,  
 quid prohibuit quo minus cito matureſceret? Sin  
*Deus* vitam iis diuturniorem indulſerit, quo ter-  
 ram maturatiuſ repleant, eadem de cauſa adoleſ-  
 centiam quoque acceleraſſe credibile eſt. In Ge-  
 nealogiis quidem in *Sacra Scriptura* traditis non  
 videmus filium cuiſpiam natum ante annum ætatis  
 triceſimum; ſed unde conſtat hos omnes, aut  
 quempiam horum, fuiſſe primogenitos? *Moſes A-*  
*brabami* genus ab *Adamo* deducit; ſed non conſtat  
 omnes *Abrahami* proavos fuiſſe patrum filios pri-  
 mogenitos. *Abraham* ipſe non fuit *Teræ* filius  
 natu maximus. Imo ante *Setb* multos *Adamo*

PRÆL.  
XIV.

natos esse patet, quippe qui non ante annum Patris centesimum tricesimum natus est. Vix credibile est per omne id tempus *Evam* sterilem fuisse, neque filium peperisse præter *Cain*, et *Abel*. Imò e *Sacra Scriptura* apparet ante hoc tempus terram multis incolis habitatam esse. Potuerunt igitur his *Patriarchis* filii ante annum ætatis tricesimum nati esse, et proinde quinque generationes inter *Shem* et *Peleg* intervenisse. Quod ad *Teram* attinet, tres duntaxat ejus filii in *Scriptura* memorantur; sed nullo modo constat non ei plures fuisse filios etiam his natu majores. *Abraham* quidem non ante octogesimum et sextum ætatis annum filium procreavit. Sed hoc ei præter naturæ ordinem accidit. *Deus Saram* sterilem reddidit, (fortasse ut *Abrahami* fidem exerceret), et quasi miraculum quoddam commemoratur *Saram* jam effoetam filium concepisse, et peperisse, viro quoque jam senio confecto. *Isaac Jacobo* nato annum agebat sexagesimum; sed legimus *Rebecam* sterilem fuisse. Eam uxorem duxit annos natus quadraginta. Et citius fortasse connubium iniisset; sed non erat inter impiorum *Cananeorum* filias quam peteret conjux; neque adeo facile erat et expeditum iter ad *Padan-aram*. Propter eandem causam *Jacob* non nisi provectiore ætate uxorem duxit. *Esau* vero frater, sed refragante patre ac matre, anno ætatis quadragesimo uxorem sibi sumpsit. Hi igitur sunt casus singulares extra communem

munem naturæ ordinem. Atque ut hinc non probari potest homines primævos fuisse infœcundos, ita neque sequitur eos non nisi post multos annos ad adolescentiam pertigisse.

Sed et alia sunt quæ contra nostram hypothefin objici possunt, et fortasse graviora. Sed ea in proxima Prælectione discutienda relinquimus.

PRÆL.  
XIV.



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## PRÆLECTIO XV.

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### De Genealogiis Mosaicis.

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PRÆL.  
XV. **S**UPERIORI Prælectione de diversis Genealogiis *Patriarcharum* in diversis *sacrae Scripturae* exemplaribus traditis sermonem habuimus. Quod ad Genealogias ante Diluvium attinet, Chronologiam *Hebraicam Græcæ* anteponendam esse, e Codicis *Samaritani*, et omnium aliarum antiquarum Versionum consensu collegimus. Et quanquam in Genealogiis post Diluvium *Samaritanus* Codex propius ad *Græcam* Versionem accedit, consensu tamen aliarum Versionum, et aliis argumentis adducti, hic quoque *Hebraicam* Chronologiam præponendam esse judicavimus.

Porro observavimus *Septuaginta Interpretes* annos numerare quingentos triginta et unum a Diluvio ad tempus quo tellus nato *Peleg* divisa est. Sed vix credibile est infinitam hominem multitudinem, quam eo tempore nasci necesse erat, tamdiu in uno loco constipatam permanisse. Sed contra,  
tempus,

tempus, quo idem intervallum metitur codex *Hebraicus*, nempe annorum centum et unius, multis nimis breve videtur. De hac igitur re quæstionem instituimus. Atque hic cum doctissimo *Bocharto* asseruimus, si ponamus singulis annis singulos generasse, et liberis sic nascentibus eandem tribuamus fecunditatem ab anno ætatis vicesimo, potuisse sæculo illo ex tribus *Noë* filiis nasci hominum plura millia, imo ultra septuagies ter millia. Sed multa hic objici solere diximus. Sunt qui opinantur homines iis temporibus non tam cito ad ætatem adultam pervenisse. Nos contra hoc nullo satis valido argumento confirmari ostendimus.

Sed et alia hypothesis nostra graviori premitur objectione. Supposuimus omnes homines natos usque ad *Peleg* tempora supervixisse. Hoc vero videtur prorsus incredibile. Necesse est multos pueros et adolescentes quotannis mortem oppetere. Imo docet experientia magnam nascentium partem in ipsa infantia extinguere. Quocirca non solum hi, qui tam cito vita excefferunt, sed omnes, quos ex illis oriundos supposuimus, e nostris numeris subtrahendi sunt, quod illos mirifice immi-  
nuet. Atque hæc quidem ex aliqua parte concedenda esse judicamus. Hoc saltem allegare licet, non ex nostrorum temporum experientia de primævæ ætatis conditione judicandum esse. Ut hominibus primævis vita erat diuturnior, ita robore et viribus præcelluerunt. Non illi luxu aut intem-  
perantia

PRÆL.  
XV.

perantia corpus enervarunt; neque erant aut suis, aut parentum vitiis debilitati. Neque ante *Peleg* natum erant tot bella, aut homicidia, quæ multos homines absumerent; neque tot pericula, et vitæ discrimina homines primævi subierunt. Porro legimus *Deum* benedixisse *Noæ*, et ejus filiis, et iis dixisse—*fecundi estote, et multiplicamini, et replete terram*. Primævi igitur homines singulari *Dei* benedictione adjuti filios procreabant. Unde par est credere *Deum* iis vitam produxisse, vires et fecunditatem concessisse, et omnia illis prosperasse, quo felicius multiplicarentur, et celerius terram replerent. Videtur igitur verisimile haud multos istis temporibus natos in infantia, aut pueritia, occubuisse. Præterea, hoc *Dei* effatum non solum est promissio benedictionis, sed et mandati vim habuit. Jussi erant homines, et ad officium suum pertinere duxerunt, connubio jungi, et liberis operam dare, quam cito commodè fieri potuit. Proinde tunc et multis post sæculis, opprobrio sibi esse judicarunt homines, aut cœlibes, aut steriles sine liberis e vita excedere. Et fecunditatem inter optatissima *Dei* munera numerabant, sterilitatem inter gravissima incommoda. Unde credibile est plerosque istis ætatibus, tum viros, tum fœminas, in prima adolescentia connubia sibi quæsisse. Neque erant tunc temporis ea terricula, quæ nunc tam multis connubii timorem incutiunt. Non cura peculii, non paupertatis



tis fuga, non onus liberorum alendorum, non foeminarum mores eos deterruerunt. Erat cuique satis terræ, quo pecora aleret, et victum quæreretur, quo se, et liberos sustentaret. Ad conjugium maturum hortabatur vox naturæ, salus publica, rei familiaris cura, et *Dei* ipsius mandatum, et promissa benedictio. Concedimus tamen quosdam ea ætate morte immatura abreptos esse; et proinde de computo nostro multa detrahi facile patimur; relinquetur tamen satis amplius hominum numerus, qualis commode se posset dispertiri, et per terram dispergere. Deme, si placet, partem plusquam dimidiam, et dic mihi, annon triginta hominum millia hujusmodi inceptum moliri potuissent.

Quod si contentiosi esse vellemus, et quolibet modo copias conscribere constitueremus, supponere nobis licuisset homines anno ætatis decimo sexto aut septimo filios procreasse, et sex generationes inter *Shem* et *Peleg* numerasse. Porro dici potuit foeminas, præsertim *Deo* favente et auspicante, sæpe geminos, aut plures, eodem partu enixas esse. Fingere demum licuisset plures foeminas quam mares natas fuisse, et Polygamiam in usu fuisse, unde non leve accederet incrementum.

Sed hæc omnia mittimus. Non tali auxilio res nostra eget, præsertim cum majus aliquid habeamus quod proponamus. Hactenus concessimus homines se dispersisse ad terram replendam ipso anno natali *Peleg*. Sed non ita loquitur *Sacra Scriptura*.

PRÆL. tura. Hæc sunt verba Gen. x. 25.—*Ejus* (nempe  
 XV. *Peleg*) *diebus tellus divisa est.* Et rursus legimus  
 1 Paralip. i. 19.—*Peleg* nomen datum esse, eo quod  
*ejus diebus tellus divisa est.* Sed vere dici potuit  
 tellus ejus diebus divisa esse, si quolibet tempore,  
 dum ille in vivis ageret, divideretur. Sed si ita sit,  
 cur *Peleg* ab hac divisione nomen accepit? Ita me-  
 cum rem reputo. Mihi videtur omnia hæc ipso  
*Deo* jubente et procurante facta esse. Ille jussit eos  
 se dispergere, et tellurem replere; ille terram iis di-  
 visit, itinera descripsit, duces constituit, et cuique  
 portionem suam distribuit. Hoc *Dei* decretum, *Pe-*  
*leg* jam nascente, primo datum esse arbitror, et id-  
 circo hoc ei nomen impositum esse. Sed non ideo  
 confestim homines dispersi sunt. Tale negotium  
 non potuit temporis momento perfici. Necessè est  
 aliquot annos intervenire, priusquam filii *Noë*  
 grande hoc iter susciperent. Tempus dari oportuit,  
 quo hæc molirentur, et se ad iter instruerent; et  
 per omne hoc tempus continuo aucti sunt incre-  
 mento. Neque hæc sunt mera figmenta. Siquis  
 diligenter expendat ea quæ de hac dispersione *Mo-*  
*ses* tradidit, videbit secundum ordinem quandam  
 rem omnem confectam esse; unde par est credere  
 eos normam quandam habuisse, secundum quam  
 colonias ducerent. Et hoc ipsa *Sacræ Scripturæ*  
 verba videntur significare—*Hæ sunt familiæ filiorum*  
*Noë, secundum generationes eorum, in nationibus eo-*  
*rum; et per hos nationes divisæ sunt in terra post dilu-*  
*vium.*

vium. Sed eandem rem verbis magis expressis Mo- PRÆL.  
ses describit Deut. xxxii. 7.—*Reminiscere dies anti-* XV.  
*quos, animadvertite annos sæculorum præteritorum; in-*  
*terroga patrem tuum, et ille tibi annuntiabit, seniores*  
*tuos, et dicent tibi. Quando summus Deus gentibus*  
*hæreditatem distribueret, quando divideret filios Adami,*  
*statuit terminos populorum secundum numerum filiorum*  
*Israelis. Hic Moses affirmat tanquam rem notam,*  
*et a Patribus traditam, Deum gentibus hæredita-*  
*tem distribuisse, et filios Adami divisisse, et termi-*  
*nos populorum statuuisse. Verba quidem posteriora*  
*sunt obscuriora. Versio Septuaginta Interpretum*  
*reddit—κατὰ ἀριθμὸν ἀγγέλων Θεοῦ—secundum numerum*  
*Angelorum Dei. Suspicio eos pro—בְּנֵי יִשְׂרָאֵל—*  
*legisse—בְּנֵי אֱלֹהִים—et hoc interpretatos esse per An-*  
*gelos Dei. Si hæc vera sit Lectio, fortasse per Fi-*  
*lios Dei denotantur duces coloniarum a Deo consti-*  
*tuti. Sed hoc fidenter affirmare non audeo. Ut-*  
*cunque tamen hæc verba posteriora intelligenda*  
*sunt, Moses, uti diximus, diserte hic asserit Deum*  
*gentibus hæreditatem distribuisse, et terminos po-*  
*pulorum constituisse. Neque hæc de communi*  
*divinæ Providentiæ administratione recte intelligi*  
*possunt. Respicit Moses aliquod tempus antiquum,*  
*divisionem annunciat isto tempore factam, cujus*  
*memoria a majoribus ad posteros tradita est. Et*  
*huc respicere videtur \* Paulus Apostolus—Fecit Deus*  
*ex uno sanguine omne genus hominum, ut habitarent*

\* Act. xvii. 26.



PRÆL. <sup>XV.</sup> *super faciem terræ universæ, definitis præstitutis temporibus, et positis terminis habitationis eorum.* Atque cum his consentiunt Scriptores vetusti, tum *Judæi* tum *Christiani*. Testatur <sup>b</sup> *Josephus* *Noæ* filios Deo jubente ad incrementum generis humani colonias deduxisse, et *Deum* ideo iis succensuisse quod ei non obtemperassent. Afferit <sup>c</sup> *Eusebius* *Noam* secundum divinum oraculum terram inter filios suos dispartitum esse.

His omnibus perpensis, et rationibus rite subductis, non video quare <sup>d</sup> *Hebraicam* Chronologiam repudiandam esse censeamus. Facile potuit terræ

<sup>b</sup> Antiq. Jud. L. i. C. 4, 5.

<sup>c</sup> *Euseb.* Chron. p. 10.

Edit. Scal.

<sup>d</sup> Contra *Hebraici* Codicis Chronologiam disputant nonnulli

1. Male cum illa convenire quæ de primis Imperiis traderunt Historici, viz. de eorum incrementis, magnitudine, et ingenti copiarum numero. Sed hæc omnia in majus efferri verisimile est; quin et multa efficere potuit paucorum sæculorum decursu quæ tunc erat hominum longævitas, et Deo favente liberorum frequentia.

2. Juxta eandem, *Noam* et ejus filios post natum *Abrahamum* adhuc inter vivos fuisse oporteret. Sed quid hoc ad rem? Non interfuit illis *Noab* qui Babel condebant. Jam ab hoc tempore in *S. S.* nulla ejus mentio est. *Abraham* in longinqua terra agebat, unde nullum illi cum *Noa* commercium.

3. In Genealogia apud *D. Lucam* memoratur *Cainaan*, cujus nomen in *Versione Sept. Interpretum* invenitur, in *Hebraico* textu non item. Sed *Lucas* de re Chronologica parum sollicitus in usum *Græcorum Evangelium* suum conscripsit, atque adeo istum *S. S.* textum citat qui illis notissimus erat. *Cainaan* neque

divisio, et dispersio *Noachidarum*, diebus *Peleg* PRÆL. inchoari, eo nascente primo designari, et aliquot XV. postea annis ad effectum perducì. Contra, si *Græcam* Chronologiam sequamur, credendum est Deum hominibus benedixisse, et iussisse eos fœcundos esse, et multiplicari, et tamen eos neque fœcundos fuisse, neque nisi tarde admodum multiplicatos, nec cuiquam filium dari ante annum ætatis centesimum et tricesimum; mandasse eos terram replere, et illos hoc mandatum neglexisse, neque per annos plusquam quingentos ad terram replendam pedem movisse; sed innumeram hominum multitudinem, qualis vix potuit simul subsistere, et sustentari, per tot annos, veluti apium quoddam exa-

que in *Pentateucho Samaritano*, neque in Versionibus *Syriaca*, *Arabica*, *Vulgata*, neque in Paraphrasi *Chaldeæ* memoratur.

4. Suspiciatur Vir. Clariss. *Judeos* Chronologiam suam consulto innovasse, ut antiquæ apud eos Traditioni S. S. accommodarent, viz. *Messiam* non multo ante Mundi annum 6000 venturum esse. Sed hujus rei nullum indicium profert ante Sæc. 4tum, ætatem haud satis antiquam. Eandem habuerunt *Judæi* Chronologiam in *Eusebii* temporibus, quod et testatur *Chaldeus* Paraphrastes, et aliæ etiam antiquæ Versiones, *Græca* una excepta. Idem putat *Symmachum Samaritanum* Codicem in eadem re corrupisse. Sed erat *Symmachus* non *Judeus*, sed *Christianus*; unde eum potius partem posteriorem corrupisse verisimile est, ut cum *Versione Sept. Interpretum* conveniret. Idem memorat aliam *Judeorum* Traditionem, viz. *Seth* non nisi 130 annos post *Abel* natum esse; quæ certe Traditio neque idoneam auctoritatem, neque ullam omnino verisimilitudinem habet.

men

**PRÆL.** men, confipatos et conglomeratos, sibi invicem  
**XV.** cohæsisse, neque, quod ipsa natura suaderet, et  
victûs inopia cogeret, quomodo se diffunderent  
consilia cepisse, dum per omne hoc tempus tellus  
feracissima, quæ universa iis patuit, inculta et  
deserta maneret, dumis et vepribus obsita, et feris  
et belluis occupata.



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## PRÆLECTIO XVI.

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### De Dispersione Filiorum Noë et Linguarum Confusione.

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**B**REVIS admodum, summatimque descrip-  
ta est *Mosaica* de *Noachidarum* dispersione  
Historia, et proinde, ut in ea explicanda  
non leviter dissentiunt interpretes, ita sunt, qui  
totam rejiciunt, tanquam incredibilem, et nulla  
fide dignam. Quid, inquiunt, opus erat miraculo  
ad homines dispergendos? Ipsa rei necessitas eos  
se dispergere impulisset. Quando homines multi-  
plicari cœperant, victûs inopia eos novas sedes  
quærere jussisset, et colonias deducere. Et tem-  
poris progressu, et hominibus in loca remota dis-  
cedentibus, necesse est linguas variari. Ita perpe-  
tuo fieri testatur experientia. Quid igitur opus  
erat miraculo ad ea efficienda, quævolvendo dies  
ultro attulisset? Quid *Deum* interfuisse fingimus,  
ubi nullus erat dignus vindice nodus? Imo qui-  
dam ausi sunt *Mosi* ignorantiam exprobrare, quasi  
causam

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causam varietatis linguarum nescivisset, et proinde hanc fabulam excogitasset, ut rei tam mirificæ rationem quandam redderet.

Neque vero diffitemur hæc temporis progressu fieri posse, sed non nisi longo temporis intervallo. Lente admodum res processisset, si pro hominum arbitrio peragenda esset, aut ex naturali rerum vicissitudine eventura. Homines paulatim se diffudissent, loca viciniora occupassent, et in terris amœnioribus, et pinguioribus confedissent, dum loca remotiora, et steriliora, deserta et inculta jacuissent, dumis et vepribus obsita, et feris belluisque occupata. Ita vel hodie fieri solet. Ita revera factum est a *Noachidis*, qui cum in terræ *Sbi-naar* campos amœnos descendissent, illic confidere voluerunt, et consilia iniverunt, ne ultra per terram universam dispergerentur. Porro, non facile homines, nec nisi vi et necessitate compulsi, novas sibi sedes quærivissent; prius inter se de possessionibus dimicassent; hinc lites, et bella oriri necesse erat; et maluissent fraterno sanguine sibi locum et hæreditatem parare, potius quam in longinquis, et incultis regionibus victum quærere. Et sic irrita fuisset divina benedictio; neque homines multiplicati fuissent, neque terra incolis repleta. Res igitur *Dei* opem poscebat. Atque *Deus* opem tulit. Ille iussit *Noë* filios terram replere. *Noah*, ut ait <sup>a</sup> *Eusebius*, secundum ejus oraculum

<sup>a</sup> Chron. p. 10. Edit. Scal.

terram inter filios suos dispertitus est. *Deus* (uti PRÆL.  
XVI. in superiori Prælectione ostendimus) itinera descripsit, duces constituit, et cuique suam portionem distribuit. *Dei* sub imperio, et auspiciis iter instituerunt, eo consilio ut terram universam implerent. *Moses* autem hic eos duntaxat recenset coloniarum ductores, qui provincias occuparant, aut *Judææ* vicinas, aut *Israelitis* satis cognitās. Nullæ hic gentes enumerantur, quæ fuerant ad Orientem antiquæ *Persiæ*, aut *Mediæ* sitæ. Neque vero credibile est omnes filios *Noæ* partes, quas prius ad Orientem terræ *Sbinaar* occupaverant, deseruisse, et simul in partes Occidentales profectos esse. Necesse est quosdam cum Patre in terris prius occupatis confedissee. Quin et verisimile est *Noam* de partibus terræ Orientalibus replendis consilia cepisse, et in illas similes colonias emisisse; præsertim cum ex historia constet partes Orientales sub ipsis rerum primordiis hominum multitudine abundasse. Sed non erat necesse *Mosi* in usum *Israelitarum* scribenti has memorare. *Hæ*, inquit, *sunt familiæ filiorum Noæ secundum generationes eorum, in nationibus eorum, et per hos nationes divisæ sunt in terra post Diluvium.* Quæ sequuntur verba Parenthesi inclusa legi vellem—*Et erat omni terræ una lingua, et una loquela.* Deinde sequitur—*Et factum est ut illi itinere ab Oriente profecti invenerint planitiem in terra Sbinaar, et illic confederunt—* Illi — non universa quidem terra;



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quorum enim universi sedes mutarent? Sed illi (ut opinor) prius memorati filii Noë, qui ad terras ad Occidentem sitas colendas delegati erant. Post se (uti diximus) reliquerant Patrem et fratres, qui terras Orientales habitarent. Illi non longe profecti erant, cum in terra *Shinaar* campos amplos, amœnos, et feraces invenerint. In his campis postea urbs *Babylonis* extructa est; et hic quoque videtur fuisse sedes *Paradis*. Placuit illis loci pulchritudo; tellus ditissima, et pingua pecori pabula, et ipsis facilem victum, et commodum habitandi spatium obtulit. Noluerunt igitur ultra vagari: Dura videbantur Dei mandata, qui eos per terram universam dispergi jusserat: A longo et difficili itinere abhorruit animus: In his amœnis viretis sedem figere præoptarunt: Hic igitur confederunt—**וַיִּשְׁבוּ שׁם**—inquit *Moses*. Consilia igitur inter se habuerunt de urbe, et turri excelsa ædificanda; ut communi societatis vinculo astricti una omnes viverent, neque per terram universam sparsi vagarentur. *Ædificemus* (inter se dixerunt) *nobis urbem, et turrim, cujus cacumen usque ad cælum tendat, et faciamus nobis nomen*—*Hebraice*—**וַנַּעֲשֶׂה לָנוּ שֵׁם**—Sed ut vox—**שׁם**—varie potest reddi, in diversas hic sententias iverunt interpretes; neque facile est quid significaretur præcise dicere. Neque videtur esse res magni momenti. Hoc saltem ex sequentibus certo licet discere, eo consilio et fine hæc homines excogitasse, ne dispergerentur per faciem

faciem terræ universæ. Et exinde satis patet hos filios *Noë* eo consilio iter instituisse, ut per terram universam se diffunderent, jam autem a sententia hac discessisse, et operam dare ne dispergerentur. Quod si (uti diximus) *Deus* eos jussisset terram universam replere, et sub ejus imperio et auspiciis hoc opus suscepissent, <sup>b</sup> hoc novum inceptum erat (uti loquitur Author Libri Sapientiae) *impia conspiratio*. Quid hoc erat nisi jussa *Dei* detrectare, ejus voluntati obsistere, et, quantum in iis erat, irrita ejus consilia reddere de terra replenda? Hic igitur rursus *Deo* vindice opus erat. Et proinde *Deus* interfuit, et insolentia hominum incepta repressit—*Jehovah descendit* (inquit *Moses*, usitata, et perpulchra usus figura) *ut videret urbem, ac turrim, quam ædificabant filii hominum. Et dixit Jehovah, Ecce populus unus, et una est omnium lingua; et hoc incipiunt facere; et nunc nihil ab illis prohiberi poterit, quod faciendum sibi excogitaverint. Quasi dixerit—“Hi homines in unum atque*  
*“eundem populum animorum, et linguarum con-*  
*“cordia confociati, ni eorum contumaciæ obsista-*  
*“mus, omnia sibi licere, et omnia fieri posse existi-*  
*“mabunt, quæcunque sibi in animo facienda conce-*  
*“perint.” Deus igitur eorum linguas confudit,*  
*ut non posset alter alterius linguam intelligere.*  
 Sed hic rursus interpretum variæ sunt sententiæ. Eadem confusio, quæ filios *Noë* corri-

<sup>b</sup> Lib. Sap. x. 5.

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puir, videtur etiam eos occupasse. <sup>c</sup> Sunt, qui per hanc confusionem nihil aliud intelligi volunt, quam animorum dissensionem, et dissidium. Istud quod dicitur—*Omnis terra erat unius labii, et ejusdem loquelæ*—interpretantur de summa animorum concordia; evenisse autem aiunt per singulare Dei judicium ut in turri hac ædificanda graviter inter se dissentirent, et hac ratione dici *Deum* labium eorum confudisse. Atque hanc dissensionem causam fuisse volunt, quæ a se invicem discedere coegit, et in varias terræ plagas se dispergere. Neque vero diffitemur, cum lingua sit animi interpres, aliquando tum apud <sup>d</sup> sacros, tum apud ethnicos Scriptores, idem loqui poni pro idem velle; et rursus linguarum divisionem significare animorum dissensionem. Sed non ferunt hanc interpretationem hæc verba *Mosis*. Quippe *Deum* inducit ita loquentem—*הבֹּה נִדְדָה וּנְבִלָה שֵׁם שְׁפָתַם אֶשֶׁר*—*Vox*—*שֵׁפָה*—proprie labium significat, unde per aptam, et usitatam figuram usurpatur pro loquela, quæ e labiis egreditur. Hoc sensu accipitur in multis <sup>e</sup> *Sacræ Scripturæ* locis. Ita igitur reddi verba oportet—*Age, descendamus, et confundamus ibi loquelam eorum, ut alter alterius non intelligat loquelam*. Id nempe ex hac confusione effectum est ut alter alte-

<sup>c</sup> *Vitringa* Dissert. de Confus. Linguar.

<sup>d</sup> Rom. xv. 6.

<sup>e</sup> Job. xii. 20. Prov. x. 8, 10. xiv. 3. xvi. 21. If. xix. 18. xxxiii. 19. Ezek. iii. 5, 6. Psalm. lxxxi. 6.



rius loquelam non intellexerit, unde constat non animorum diffensionem, sed sermonis varietatem hic designari. Cum igitur dicitur omnibus fuisse unum labium, et una verba, interpretandum est prius omnes se mutuo intellexisse, et lingua eadem locutos esse. Quod si esset in voce—שפה—quædam ambiguitas, illud quod sequitur—דברים—sensum definit, et docet omnia de verbis, five loquela, intelligenda esse. Denique in priori capite dicuntur filii *Japheth*, *Ham*, et *Shem* terras occupasse, quisque secundum ejus linguam, secundum familias eorum, et secundum gentes. Unde licet intelligere filiis *Noæ*, ut diversas familias, et provincias, ita etiam diversas fuisse linguas.

† Alii rursus opinantur *Deum* his filiis *Noæ* linguas balbutientes dedisse, ita ut distincte et articulatum loqui non valerent, et proinde alter alterius sermonem non intellexerit. Et hoc quidem recte dici poterat confusio linguarum, five labiorum; sed talis confusio, quæ nihil efficere potuisset. Si omnes ita balbutiissent nemo socium intellexisset, neque frater fratrem, neque pater filium compellare potuisset. Nulla consilia miscere, nullam societatem inire valuissent, neque colonias deducere, neque iter instituere. Necesse fuisset omnes tacitos, et inertes confidere, expectantes dum iis *Deus* facultatem loquendi redderet. Quod si diversæ (ut supposuimus) familiæ diversis linguis

† *Vitringa Dissert.*

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locutæ essent, hoc eos in diversas partes se diffundere et docuisset, et compulisset. Neque video cur cuiquam incredibile videatur *Deum* hoc modo posse linguas hominum confundere. Quis hominis os formavit? Quis illum docuit per quosdam sonos articulatos animi sensa exprimere? Haud facile est hæc explicare, nisi dixeris *Deum* ipsum linguæ primævæ auctorem fuisse. Quod si hæc a *Deo* profecta sit, quidni idem *Deus* homines novis linguis loqui faceret, et veteris oblivisci? Quidni eadem *Dei* Omnipotentia, quæ *Apostolos* linguis ignotis uti temporis momento docuit, et filios *Noë* variis linguis vociferari faceret? Quo modo hoc effectum sit non est nostrum statuere. Neque aut necesse est, aut libet quærere, quæ, quot, aut quales linguæ tunc temporis formatæ erant. Satis erit dicere ipsius *Dei* impulsu supernaturali effectum esse, ut diversæ familiæ diversis linguis loquerentur, neque alter alterius sermonem intelligeret. Hac re tam mirifica admoniti, et impulsivi, necesse esse duxerunt se in varias colonias rursus dispertiri, et in diversas terræ plagas discedere. Ita ex *Dei* consilio homines dispersi sunt, et terra incolis repleta.

Nonne autem ipsa dies, et rerum vicissitudo, hanc quam cernimus linguarum varietatem effecisset, sine *Dei* interventu? Quid si hoc concedatur? Potuit tamen *Deus* hoc temporis momento efficere, quod longa dies tandem per se attulisset, eo nempe consilio ut homines quam citissime dispergerentur. Sed de hac re, si *Deo* placet, fufius in Prælezione sequenti differemus.

P R Æ.

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## PRÆLECTIO XVII.

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### De Dispersione Filiorum Noë, et Linguarum Confusione.

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**S**UPERIORI Prælectione in hac re satis PRÆL.  
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perplexa explicanda operam ponendam esse  
duximus, præsertim cum sint, qui obijciunt  
nihil opus fuisse miraculo ad ea efficienda, quæ  
dies ultro attulisset, quippe quod necesse erat, sine  
*Dei* ope, homines per terram dispergi, et linguas  
variari. Nos contra ostendimus, utcunque hæc  
temporis progressu tandem effici potuissent, rem  
tamen tarde admodum progressuram; in terris for-  
tasse vicinioribus, et feracioribus, incolas redunda-  
turos, reliquam vero partem orbis desertam et in-  
cultam jacuisse necesse erat. Ad terram igitur  
quam citissime replendam, et colendam, *Deus* jussit  
homines sed ispergere. Ille hujus consilii auctor  
erat; ille terram dispertitus est; et cuique suam  
portionem distribuit; sub ejus imperio, et auspiciis  
iter instituerunt. Qui in partes Occidentales missi  
M m 4 fuerunt



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fuerunt non longe erant progressi, cum in terra *Sbinaar* campos amœnos, et feraces invenerint. Hic, loci amœnitate capti, sedem figere decreverunt obliti *Dei* mandati, qui eos per terram universam jusserat se diffundere. Consilia igitur inierunt de urbe et turri ædificanda. Sed *Deus* eorum audaciam refrænavit, et linguas eorum confudit, ut non posset alter alterius sermonem intelligere. Sed hic rursus variæ de hac confusione sunt hominum sententiæ. Sunt qui animorum diffusionem volunt intelligi. Alii rursus *Deum* iis linguas balbutientes dedisse opinantur. Nos contra ostendimus linguarum varietatem his verbis designari, *Deumque* effecisse, ut diversæ familiæ, quibus antea una fuit lingua, et idem sermo, jam diversis linguis loquerentur. Sed objiciunt, ipsam diem, et rerum vicissitudinem, hanc quam cernimus linguarum varietatem necessario effecturam fuisse, absque *Dei* interventu. Quid vero si hoc concedatur? Potuit tamen *Deus* hoc temporis momento effecisse, quod longa dies tandem per se attulisset, eo nempe consilio, (uti diximus), ut homines quam citissime dispergerentur.

<sup>a</sup> Sed nos hoc minime concedendum arbitramur. Rem paulo attentius inspiciamus. Temporis decursu et vetera interire verba, et nova subinde pro-

<sup>a</sup> Vid. *Stillington* Orig. Sacr. Lib. iii. C. v. S. 4. *Bochart* Phaleg. L. i. C. 11. Univ. Hist. L. i. C. 2. S. 5. *Wotton* de Confus. Ling.

cudi docet experientia; et ita linguas tandem variari necesse est. Sed hæc variatio lente procedit; neque potest aliqua insignis fieri mutatio nisi longo temporis intervallo. In ipsis rerum primordiis hanc rem tardiori pede processisse oportuit. Causæ variationis linguarum, quas his temporibus observare licet, plerumque hæ sunt; artium, et scientiarum incrementa, commercia cum hominibus jam diversa lingua loquentibus, regiones ab hostibus debellatæ, et occupatæ. Hæ, similesque causæ, quæ nunc linguas vitiant, et immutant, inter homines primævos aut nullæ erant, aut tarde admodum procedebant. Et proinde observare licet linguam *Hebraicam* a *Mosis* temporibus usque ad captivitatem *Babylonicam*, hoc est, prope mille annis, eandem fere perstitisse. Rursus *Homerum* melioris notæ Chronologi volunt plus nongentis annis ante *Christum* natum scripisse. Et tamen eadem fere lingua, aut saltem non multum immutata, utebantur *Græci* homines *Homeri* temporibus, qua et *Christi* sæculo, et multis dehinc annis. Quam misere igitur hallucinantur, qui fidenter asseverant *Mosen* causam variationis linguarum nescivisse, et proinde hanc fabulam excogitasse, ut rei tam mirificæ causam quandam redderet? Quod si nulla alia fuisset variarum linguarum causa præter naturalem rerum vicissitudinem, vix ulla fuisset diversitas *Mosis* temporibus, qui non nisi undecimus a *Peleg* ortum duxit, et secundum *Hebraicam*

Chronologiam

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Chronologiam non plusquam sexcentos aut septingentos annos posthac natus erat. Et contra, si *Mosis* tempore diversæ gentes diversis linguis locutæ fuerint, hoc non naturali alicui causæ tribuendum est, sed a *Deo* ipso effici necesse est. Sed hoc ipsum in quæstionem vocatur. <sup>b</sup> Extiterunt viri pii, et eruditi, qui, *Hebraicæ* linguæ amore correpti, volunt eam esse antiquissimam, et omnium aliarum linguarum fontem, et matrem. Ea locutos esse homines primævos contendunt, et non nisi paulatim naturali rerum vicissitudine immutatam esse. Et in hanc rem observant homines tunc temporis sine interpretis ope commercia, et colloquia miscuisse. Legimus *Abrahamum Canaanæos*, et *Ægyptios* allocutum esse; *Abrahami* servum cum *Rebecca*, et *Labane*; et rursus *Jacobum* cum *Labane*, et ejus filiis sermonem habuisse; nullo autem interprete usos esse legimus. Quis vero has minutias expectaverit in tam brevi narratiuncula, quæ in historiis prolixioribus raro occurrunt? Poterat *Abrahamus* linguam *Canaanæorum* didicisse, ut plerique faciunt, qui in exteris regionibus peregrinantur: Poterant servi, et filii ejus, linguam antiquam retinuisse, qua patres eorum in *Mesopotamia* usi sunt: Poterant secum attulisse, aut sibi adhibuisse eos qui linguas alienas intelligerent, et interpretum officio fungerentur. Verum in ipsa

<sup>b</sup> *Vitringa* Dissert. de Confus. Ling. *Meric. Casaubon* de  
4 ling. Comment. *Thomassin* Glossar. Univ. aliique.



historia *Mosaica* quædam diversitatis linguarum indicia reperiuntur. <sup>c</sup> Columnam, quam *Jacob Galeed* vocavit, *Laban* sua lingua eodem sensu appellavit *Jegar-sabadutha*. <sup>d</sup> *Josepho Pbaraob* novum nomen imposuit, et vocavit eum *Zaphnath-paaneah*, quod est vocabulum *Ægyptiacum*, neque ullam videtur cum lingua *Hebraica* habere affinitatem. <sup>e</sup> Inter *Josephum* et fratres in *Ægypto* interpretem intercessisse legimus; neque illi lingua patria loquentes *Josephum*, quem esse *Ægyptium* credebant, eos intelligere putabant. Sed linguam *Hebraicam* omnium aliarum linguarum matrem esse contendunt, et illas ab ea derivari. Neque ego ab *Hebraicæ* linguæ antiquitate, puritate, et præcellentia quid derogare velim. Sit *Hebraica* pervetusta, sit primæva lingua. Sed omnes alias ab ea derivare frustra contendunt. Utcunque in quibusdam vocabulis ab origine deducendis iis res satis bene vertat, operis tamen summa infelices multum sudare, frustra que videntur laborare, neque satis certa hujus, quam jactant, affinitatis indicia attulisse. Tam variæ, et diversæ, non solum hodie sunt linguæ, sed a multis retro sæculis extiterunt, ut vix ab uno quopiam fonte derivari posse videantur. Sumite in manus nomenclaturam aliquam, et conferte nomina rerum, quæ in omnium sunt ore, utpote partium corporis, animalium notissimorum, aliarumque rerum, quæ in communi sunt

<sup>c</sup> Gen. xxxi. 47.<sup>d</sup> xli. 45.<sup>e</sup> xlii. 23.

usu,

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usu, in lingua *Hebraica, Græca, Latina, et Anglicana*, et videbitis miram ubique discrepantiam. Vix ultra unum, aut alterum vocabulum invenies, quod hujus, quæ vocatur mater sua, imaginem refert. Tanta est varietas, ut non ab uno aliquo, sed a quatuor ad minimum fontibus originem traxisse videantur. Neque vero solum in singulis vocabulis hanc discrepantiam observare licet, sed in ipsa diversarum linguarum forma, et constructione. In omni orationis parte, in formatione nominum et verborum, in forma Syntaxeos, et in universa Phraseologia longe a se invicem dissident. Neceffe est, uti diximus, temporis decursu linguas variari, et vetera verba interire, nova oriri. Sed linguam primævam integram deleri, et in alias prorsus novas transmutari, veterem formam ita amittere, ut vix unum aut alterum restet vocabulum, et vix ulla ejus vestigia appareant, hoc omnem fidem exsuperat. Porro si cui credibile videatur post sæcula, quot inter Diluvium et hodiernum diem intercesserunt, hominibus ubique per orbem dispersis, veterem linguam posse tandem exolescere, et novas variasque ubique formari; is secum reputet hanc diversitatem, non solum in hodiernis, verum etiam in antiquissimis linguis observari. Si e naturali rerum vicissitudine orta fuerit linguarum varietas, hæc immutatio minutatim, et gradatim processisset, ut vel hodie fieri videmus, et quo quæque antiquior fuerit lingua, eo magis matris suæ

fuæ imaginem retulisset. Sed videmus linguas PRÆL.  
vetustissimas, nempe *Græcam*, et *Latinam*, vix XVII.  
magis similes esse linguæ *Hebraicæ*, quam sunt recentissimæ, quam hæc nostra *Anglicana*. Hodie extant *Græci* Scriptores, qui abhinc bis, aut ter millibus annis floruerunt. Lingua, qua utuntur, videtur fuisse *Graiorum* lingua vernacula per aliquot retro sæcula. Et hæc lingua *Hebraicæ* est dissimillima. Vocabula, quibus res exprimunt, quæ in communi sunt usu, sunt omnino diversa. Univerſa linguarum forma et indoles discrepat; et tota Grammatica est dissimillima; adeo ut qui linguam *Græcam* didicerit paululum inde adjuvmenti in lingua *Hebraica* discenda consequetur. Si igitur concedatur multis millibus annorum linguam primævam posse veterascere, attamen inter *Noæ* et *Homeri* tempora ita posse transmutari, ut in filia matrem minime agnoscas, hoc prorsus incredibile est. Præsertim, si recolamus *Græciam* ab *Oriente* primos incolas accepisse. Imo, quod mirandum est, *Græci* traduntur a *Phœnicia* literas suas accepisse; et tamen linguam sibi propriam retinuerunt, a *Phœnicum* lingua prorsus alienam. Huc accedit quod linguæ omnes, quæ vocantur *Orientales*, videntur inter se cognatæ; primævam similitudinem diu retinuerunt, neque etiamnum exuerunt. Sed *Græca* lingua, quantum possumus retro vestigia sequi, ab *Hebraica* longe discrepat.

. Unde



PRÆL. Unde licet fatis certo colligere illas ejusdem fuisse  
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Denique hæc *Mosis* historia de gentium dispersione, et linguarum confusione etiam Scriptorum Ethnicorum testimonio confirmatur. <sup>f</sup> *Eusebius* citat *Abydenum* historiæ *Affyricæ* Authorem, qui testatur homines primævos, præ *Deorum* contemptu, turrim ædificasse, quæ nunc est *Babylon*, quæ prope ad cœlum pertingebat, et ventos *Deis* auxiliantes eorum incepta subvertisse; et antea ait homines eadem lingua usos esse, tunc vero varietatem linguarum a *Deis* immissam esse, unde locus *Babylon* vocatus est, quippe quod *Hebræi* confusionem vocant *Babel*. <sup>g</sup> Ab eodem *Eusebio* *Sibylla* citatur, quæ memorat “ homines tunc eadem lingua loquentes turrim celsissimam ædificasse, ut per illam in cœlum ascenderent, *Deos* autem ventis immissis turrim evertisse, et propriam cuique linguam dedisse, et propterea urbem *Babylona* vocatam esse.” Apud eundem <sup>h</sup> *Eupolemus* testatur Gigantes e diluvio conservatos turrim ædificasse, hac vero a *Deo* everfa dispersos fuisse per terram universam. <sup>i</sup> Hæc omnia confirmat *Iosephus*, qui in eandem rem citat *Sibyllam*, <sup>k</sup> cui

<sup>f</sup> Præparat. Evangel. L. ix. C. 14.

<sup>g</sup> Ib. C. 15.

<sup>h</sup> Ib. C. 17.

<sup>i</sup> Antiq. Jud. Lib. i. C. 4, 5.

<sup>k</sup> Hoc idem *Hestiei* testimonium ab *Eusebio* adducitur, sed corrupte.

adjicit *Hestiei* testimonium, qui tradit e diluvio conservatos in *Senaar Babyloniae* venisse, et inde dispersos esse propter diversitatem linguarum, coloniis passim deductis; et singuli terram istam occuparunt quæ illis obtigit, et in quam eos duxit *Deus*, ita ut omnis terra eis repleretur, tam mediterranea quam maritima.

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apud Hohen-steinen, qui tractu e illius  
conservatos in statu habere vult, et inde  
per eos esse proprios divinitus, colonis  
habet distinctis, et in  
que illis obicit, et in  
omnis res res respectu  
manus



V I N I S